

The Improvement Era *January 1958*

ERA



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by Dr. Franklin S. Harris, Jr.

Styles in Reading

In most modern languages the text is read from left to right with each line starting at the left side. Arabic, Hebrew, and many other languages, however, are read from right to left. In Chinese, since each character is a word, it can be written either by lines or columns, though usually it is in columns, with the reading starting at the top of the right column. There have been some languages in which one line is left to right and the next right to left so that the eye does not have to skip across the page to start the next line. Examples of this occur with the Sabaean or South Arabian, the script of ancient Cyprus, the Cuna tribe script of Panama (beginning with the bottom line of the right), Easter Island script (with alternate rows upside down), the Hittites, and with Egyptian hieroglyphics the signs face the beginning of the line in some cases the two halves of a line face toward the center to be read from the center outward.



Plastic Film Developed

As a result of research by Dr. Jean Piccard before World War II, there has now been developed a plastic film, constant-volume balloon which will stay at a specific altitude for a long time. The US Navy's Transosonde Program, positioning by radio, has followed balloons floated from Japan to the Mediterranean at 30,000 feet in the study of air flow.



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The Improvement Era, *The Voice of the Church,* Volume 61, Number 1, January 1958.

ERA

Official organ of the priesthood quorums, Mutual Improvement Associations, ward teachers, Music Committee, Department of Education, and other agencies of the Church of Jesus Christ of Latter-day Saints.

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Sputnik and the Challenge to Education

by Dr. G. Homer Durham
Vice President, University of Utah

The question of organizing and financing higher education in the United States is one of the most critical problems facing the American people. It is critical because of its relation to national security and well-being and because our constitutional system places the legal responsibility on the states and private enterprise for discharging this function.

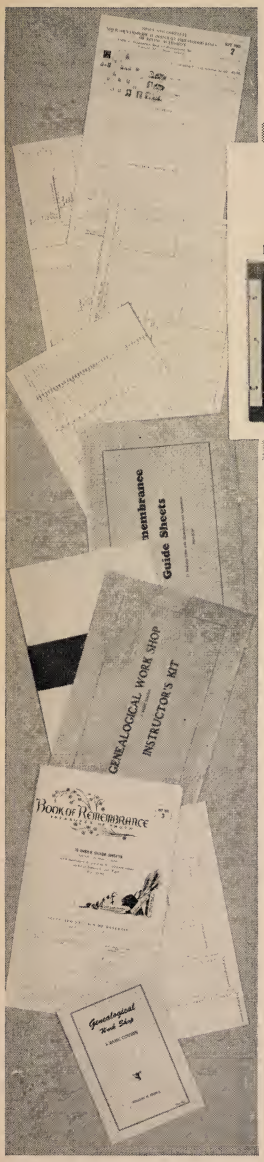
This was made emphatic by President Eisenhower in a nation-wide address November 13, 1957, from Oklahoma City; however, provision by the federal government of federal scholarships, now being studied by Congress, was mentioned. Abroad, the problem can be met by centralized authority. Despite a proud record, the states and private enterprise may not always keep up in such competition. Were it not for the "GI Bill" and programs of federally financed contract research, many state and private universities could have failed to produce their share of the scientific and professional manpower on which the next generation may depend for its existence. The future solution of this problem rests in greater local initiative and in more effective co-operation and articulation of our intergovernmental fiscal relations. At the same time, there is much more that every state should do in fulfilling this national need, as Utah's experience suggests.

More students of college age attend college in Utah than any other state in the Union—approximately 52 percent in 1949-1950, compared with 31 percent for the nation. Only Oregon and Colorado approach Utah, with 43 percent. New Jersey and South Carolina, each with 16 percent, and Mississippi with 15 percent, fall at the other extreme.[1] Utah, therefore, is a "pilot plant" for the rest of the nation. We have reached this position for reasons other than being lush with scholarships. Our program has nevertheless been fairly adequate in providing scholarship opportunities for those with strong motivation to attend college. Existing scholarships, together with loan funds, work possibilities, and strong family backing, seem to have provided sufficient opportunity for more than 52 percent of the college-age population in recent years. The extent to which other states have comparable "educational sociology," and available institutions to achieve such a figure, if desired, is another question.

If other states could provide facilities and opportunities and achieve the enrolment-level for their youth that

See page 63 for footnotes.

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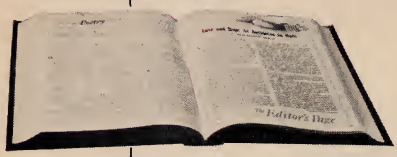
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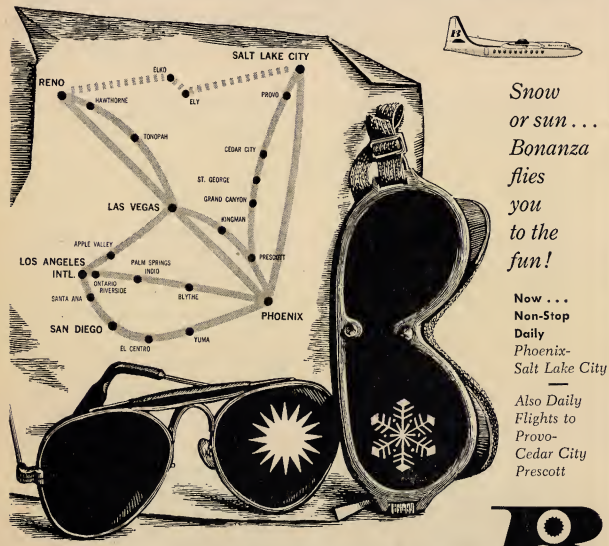
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Utah has done, a general program of federal scholarships would not be necessary at this time. It is improbable, however, that New Jersey, for example, will move from 16 percent to 52 percent enrolment under existing conditions. In Utah the presidents of the state collegiate institutions are empowered by law to waive tuitions, in whole or in part, for needy or meritorious resident students, up to 10 percent of their enrolments. Similar programs, together with scholarship aid from private and other sources in the various states, should be encouraged.

Federal aid in support of *facilities*, old and new, may be more significant than federal scholarships. If the latter have any justification, from the Utah experience, it would be in areas of critical national need. At the present time there is widespread recognition that areas of "critical need" involve the physical sciences, metallurgy, and the various fields of engineering science. However, critical needs exist also in quite different fields; the social sciences, for example. Recent experiments with "brain washing," "hidden persuaders," the subliminal mind, and with group controls and development, may well involve matters of national concern equivalent to those created by the atomic bomb and Sputnik. At least they should not be left to totalitarian psychologists!

Then there is the whole field of studying causes of human conflict—and prevention. Too often in these "crises" we tend to deal only with the *effects* and not the root *causes!* The National Science Foundation, the National Research Council, the American Council on Education, the Social Science Research Council, and other associations are in a position to advise on lines of future study for preventing and resolving conflict.

Assuming that other states can achieve the Utah standard of opportunity for education beyond the high school, contract research programs at universities recommend themselves as a fundamental of national policy. Based on research needs of the defense establishments, of the Atomic Energy Commission, the US Public Health Service, and other federal agencies, such research contracts now go to universities where competent research personnel are already located in the faculties.

Ordinarily these personnel are heavily engaged in the development of future scientists by means of graduate study. University contract research programs as presently operated, permit work-study opportunities for numbers of highly qualified graduate students, selected for their skill, interest, and general competence. Such research programs cut two ways in the national interest. They provide fundamental research by the nation's scientists on university campuses. The same program also provides work-study opportunities for increasing numbers of qualified graduate students. Such programs represent sound investments in the geese that lay the golden eggs. They could well be extended to the field of international behavioral studies, as well as rocket-firing, *et. al.*

Loan funds are generally available on university campuses. Despite our heavy population-involvement in Utah (52 percent) we have not exhausted our possibilities for developing loan funds and loan-fund sources, including signing of notes for tuition and fees, to be paid during a school term in instalments.

There is need for new means to help finance some areas of professional graduate education, especially in medicine. What now passes for contract payments for exchange students under regional education compacts (WICHE, SREB, NEBHE) could well be redesigned as scholarship aid to medical, dental and other students in those states—to people, rather than payments to receiving states and institutions.

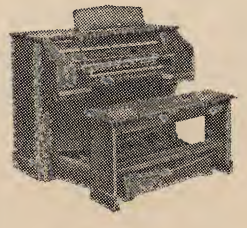
Private sources, such as county and state medical associations, could also devise long-range loan programs for needy and meritorious medical students. Such students are excellent financial risks. If a program could be devised where such loans were available, interest free, until the future MD began his earnings, then carried at a low rate for a period of five years, with steeper rates thereafter on the unpaid balances, such loan funds would replenish themselves and fill a growing and important public need.

National security and physical well-being are almost dependent on education in the long run. Education is more than preparation for physical defense. It must increasingly become an investment, a search for peaceful solutions to conflict.



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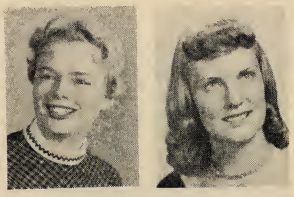
Letters and Reports



Dawna Lee and Doris Phillips of Hawthorne Ward, Redondo (California) Stake, have quite a record of attending meetings together as mother and daughter—five years of perfect attendance at Sacrament, Sunday School, and MIA meetings. Brother Phillips is bishop of the ward.

■

Kaye Bateman (below, left) of Marlborough Ward, Sugar House (Salt Lake City) Stake, has a one hundred percent attendance record for the past seven years at Sacrament meeting, MIA, and Sunday School. She has earned her Honor Bee, Mia Joy, and Silver Gleaner awards, and is working toward her Golden Gleaner. She is now secretary of the Sunday School and Gleaner representative to the stake.



Janet Smithson of Mesa Third Ward, Mesa (Arizona) (above, right) has seven years perfect attendance at MIA, one year perfect attendance at Primary, eight years perfect attendance at Sunday School and Sacrament meetings. She has gained her Honor Bee, Mia Joy, and Silver Gleaner awards. She has served as chorister and organist in Primary, MIA, and Sunday School.



Kay Parsons, a Junior Gleaner of Marlborough Ward, Sugar House Stake, has a one hundred percent attendance record for six years at Sacrament meeting, MIA and Sunday School. She has earned her Honor Bee, Mia Joy, and Silver Gleaner awards, and is looking forward to her Golden Gleaner. She is a teacher in the Junior Sunday School.

■



Each member of the class of the Mountain View Ward, Alberta (Canada) Stake, received her Mia Joy and individual awards, as did their instructor, Mrs. Paul Dee Payne. From left to right, first row, the girls are: Jeannett Walburger, Ruth Romeril, Shery Jacobs. Second row: Maralyn Payne, Donna West, Newâna Earl, Lorna Jacobs.

■

Daytona Beach, Florida

Dear Editors:

Would it be possible for me to have two additional copies of the November issue of the Era? I'd like to have them because of the wonderful "Saga of Mormonism"—feel that it might be a big help toward converting my son and my beloved sister to the gospel.

(Mrs.) Ethel V. Wright



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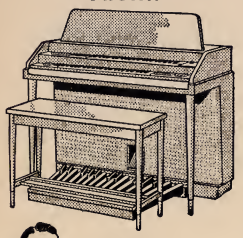
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Dear Editors:

Thank you for the new Era. It is everything that I have wished for. The Lord has certainly answered our prayers.

When I found President McKay's editorial, tears burned my eyes and joy filled my heart. Every other feature gave me the same great thrill. I cannot see how anyone can look at the Era for November without wanting to subscribe for it.

The Era staff are all to be congratulated for the untiring effort that you have put forth in changing the face and complete construction of this great work of the Lord. . . . Even the advertisements are more attractive. . . .

Sincerely yours,
Madelaine Horrocks

Salt Lake City, Utah

Dear Editors:

The November Era was truly as impressive as it was promised to be. We have enjoyed its "new look." The section on the Cody Mural and "The Saga of Mormonism" is most extraordinary and beautiful. We shall look forward to more such outstanding features in future issues. . . .

Sincerely,
Mrs. Arthur Woodworth

Seattle, Washington

Dear Editors:

The Era for November arrived yesterday. I have looked it over from cover to cover. I do believe this particular issue is one of the very finest, considered from all standpoints of good magazine material and finesse of publication, of any that it has ever fallen to my lot to peruse since I first saw an Era.

The editorials, the stories, the advertisements, and the marvelous soul stirring art depictions, all are indeed a means to soul enrichment.

Sincerely your brother,
Elder Frank V. Jenson

Pittsfield, Massachusetts

Dear Editors:

We (Sister Tolman and I) have read with interest twice and we will read it many more times, "The Saga of Mormonism" by Brother Green. We think that it is most excellent, along with the "Cody Mural" by Edward T. Grigware. We have given away several copies of this copy of the November Era, and we would like to give away many more. It is a worthy aid in missionary work.

May God's choice blessings be with you always is the sincere desire of

Elder and Sister Nathan Tolman

Salt Lake City

Dear Editors:

I have just been thrilled with the November issue of the Era. It is one of the finest things I have seen in a long time in *any* publication. I like the new layout work—I like everything about it. Please accept my sincere congratulations.

Yours sincerely,
Mark E. Petersen
Of the Council of the Twelve

Salt Lake City, Utah

Dear Editors:

I wish to take this opportunity of expressing to you my delight with the general appearance and improved format of the November issue of The Improvement Era. I am sure that this issue is the result of many hours of careful planning.

I am especially pleased to note the two column arrangement and also the general tendency to open up the printed matter. This makes for more readability, and I am sure it has a tendency to create reader interest.

Sincerely,
M. W. Wallin
Manager, Bookcraft

Wausau, Wisconsin

Dear Editors:

Our Era for November just arrived. It is probably the best to date, and I have not the words in me to express the emotions that the center spread of the mural-epic of our Church aroused in our hearts. The graphic story of the rise and growth of the Church in the latter days has never been better told than in this issue. We are grateful for your efforts to bring us the gospel message in a most pleasing way.

Very truly yours,
Glenn A. Davis & Family

Provo, Utah

Dear Editors:

I have just laid down what is, perhaps, the most surprising issue of the Era to come off the press. I am startled, but I have not often been so more pleasantly. For the first time in many years I have carefully paged through an issue of the Era persistently respectful of the care and thought put into the layout and often impressed with the handsomeness of specific pages. These are feelings which have been rare, if not nonexistent, as I have read through past issues. . . .

Though you have much room to progress as has every publication, I doubt that few publications have taken such a positive step in the right direction in a single issue.

I thank you for an issue which we hope marks the beginning of a new and improved era.

Yours truly,
Alfred L. Bush

Cody, Wyoming

Dear Editors:

Thank you very much for . . . the November issue of The Improvement Era. I know you experienced a great many problems before this issue came off the press, and I want you to know that I think you did a very commendable job. . . .

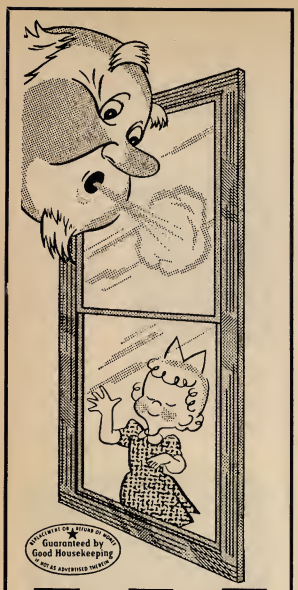
Comments we hear from our members continue to be very favorable. I am sure the reproduction of the mural and . . . article will be a great help in building the faith of our people. . . .

Sincerely yours,
Glenn E. Nielson
President, Big Horn Stake

Caldwell, Idaho

Dear Sir:

I am writing as a seminary student of the Middleton Ward in Nampa Stake. I recently concluded reading the November issue of The Improvement Era and greatly enjoyed it for the information it contained in its pages. Especially interesting to me was the colored paintings and the "Saga of Mormonism." In seminary this year our group is study- (*Continued on page 58*)



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The Church Moves On

October 1957

2 By proclamation of the President of the United States and the secretary of state, this was a national day of prayer to "ask for wisdom and strength to fulfill the high purposes for which we were called." The First Presidency joined in the appeal of the nation's leaders.

12 Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Thoreau, New Mexico, Branch, Southwest Indian Mission.

14 The appointment of Dr. Harvey L. Taylor as vice president of Brigham Young University was announced. Dr. Taylor has served as executive assistant to BYU President Ernest L. Wilkinson since 1953. Named to replace Dr. Taylor as executive assistant was Joseph T. Bentley, recently released as president of the Northern Mexican Mission.

22 Alfred Durham, prominent churchman, legislator, musician, and educator, died in Salt Lake City at the age of 85. Until recently, he had been a receptionist on Temple Square, serving twelve years in that capacity; another twelve years he had been organist at the Logan Tabernacle, and he had been in charge of music at the Logan Temple. He had filled missions in New York, Michigan, and the Tongan Islands. He had served in the Utah legislature for ten years, and been a school teacher for forty-two years. He was the composer of several hymns in the current hymnbook, perhaps the most famous of which is "Carry On," sometimes called the rally hymn of the MIA.

25 The Aaronic Priesthood memorial, erected on Temple Square, Salt Lake City, was uncovered by the Presiding Bishopric.

26 It was announced that Elder W. Noble Waite had been named by the First Presidency as an assistant to the president of Brigham Young University, in charge of development. He is now completing eight years as president of the South Los Angeles Stake.

27 The 250th stake of the Church—Albuquerque—was formed from parts of the Western States Mission with Elder William J. Wilson sustained as president and Elders George V. Lemmon and Dan W. Stoddard as counselors. Wards of the new stake are Albuquerque, Albuquerque Second, Albuquerque Third, Albuquerque Fourth, Bluewater, and Los Alamos. Branches were organized at Santa Fe and Las Vegas. Organizations for the

Spanish speaking members of the stake were also set up. The stake was organized under the direction of Elders Mark E. Petersen and Delbert L. Stapley of the Council of the Twelve.

Elder Reed M. Broadbent, who has served for several years as second counselor to President Casper W. Merrill of the Cache (Utah) Stake, sustained to succeed President Merrill. Elder Vaughn E. Hansen was retained as first counselor. Elder L. Conley Watts sustained as second counselor. President Merrill has been called to preside over the West Central States Mission.

November 1957

2 The First Presidency announced the formation of the West Spanish-American Mission from parts of the existing Spanish-American Mission. These two missions labor with the Spanish-speaking people of the United States. Headquarters of the new mission will be in Los Angeles. Elder Leland M. Perry of Provo, Utah, will preside. Mrs. Perry will accompany him. The organization of the new mission brings to forty-six the number now functioning in the Church. Of these, seventeen have headquarters in the United States.

The First Presidency announced the appointment of Elder Harvey Hirum Taylor of Colonia Dublan, Chihuahua, Mexico, to preside over the Northern Mexican Mission, succeeding President Joseph T. Bentley. Mrs. Taylor will accompany him.

3 Orem West Stake was formed from portions of Orem (Utah) Stake. President Walter R. Holdaway was released as president of Orem Stake after more than ten years of service. His first counselor, Elder E. Carlyle Bunker, was sustained as president of Orem West Stake, and his second counselor, Elder Melvin D. Hunt, was sustained as president of Orem Stake. Sustained as President Bunker's counselors were Elders S. Arvid Dodge and R. Phil Shumway. Sustained as President Hunt's counselors were Elders Eli K. Clayson and Ray R. Louder. Included in the Orem West Stakes are Third, Fourth, Fifth, Eighth, Ninth, and Vineyard wards. Remaining in the Orem Stake are First, Second, Sixth, Seventh, Tenth, and Seventeenth wards. Orem West Stake has a membership of 4611; Orem Stake, 4468. Elder George Q. Morris of the Council of the Twelve and Elder Clifford E. Young, Assistant to the Council of the Twelve, effected these organizations.

6 Elder Delbert L. Stapley of the Council of the Twelve was given the silver antelope citation, one of the highest honors in scouting, at ceremonies in Hotel Utah.

10 Elder Richard L. Evans of the Council of the Twelve dedicated the chapel of the Eldredge and Lee wards, South Salt Lake Stake.

The Moon Lake (Utah) Stake was dissolved in a consolidation action which annexed its membership to Duchesne Stake. A decrease of nearly eleven hundred in the area's population in recent years was given as the reason for the consolidation. President William N. Brotherson of Moon Lake Stake and his counselors, Elders Leon M. Burton and Ulrich Bernard Winkler, were released. President A. Hale Holgate and his counselors, Elders Elmer R. Moon and Monroe Michie, were released from the presidency of Duchesne Stake. Elder Moon was sustained as president of the Duchesne Stake, with Elders Porter L. Merrill and Glen E. Mohlman as counselors. This action, undertaken by Elders Mark E. Petersen and Delbert L. Stapley of the Council of the Twelve, reduces the number of stakes now functioning in the Church to 250.

13 The thirtieth annual leadership week at Ricks College, Rexburg, Idaho, began.





Marvin L. Pugh Appointed to YMMIA General Board



Elder Marvin L. Pugh, whose appointment to the general board of the Young Men's Mutual Improvement Association has been announced, is director of pupil personnel for the Salt Lake City board of education. When playing M Men softball himself, he was a member of the Salt Lake City Third Ward team which won three all-Church championships. He has also played, coached, and officiated at M Men basketball.

He is a former bishop of Mountain View Ward, Hillside (Salt Lake City) Stake, a former counselor in the bishopric of South Edgehill Ward, and at the time of this appointment was serving as Explorer leader and general secretary of the Aaronic Priesthood of the Holladay Eighth Ward, Holladay Stake. His wife is the former Kirksel Openshaw. The couple have one daughter.

Elder Pugh is assigned to the athletic committee of the YMMIA general board.

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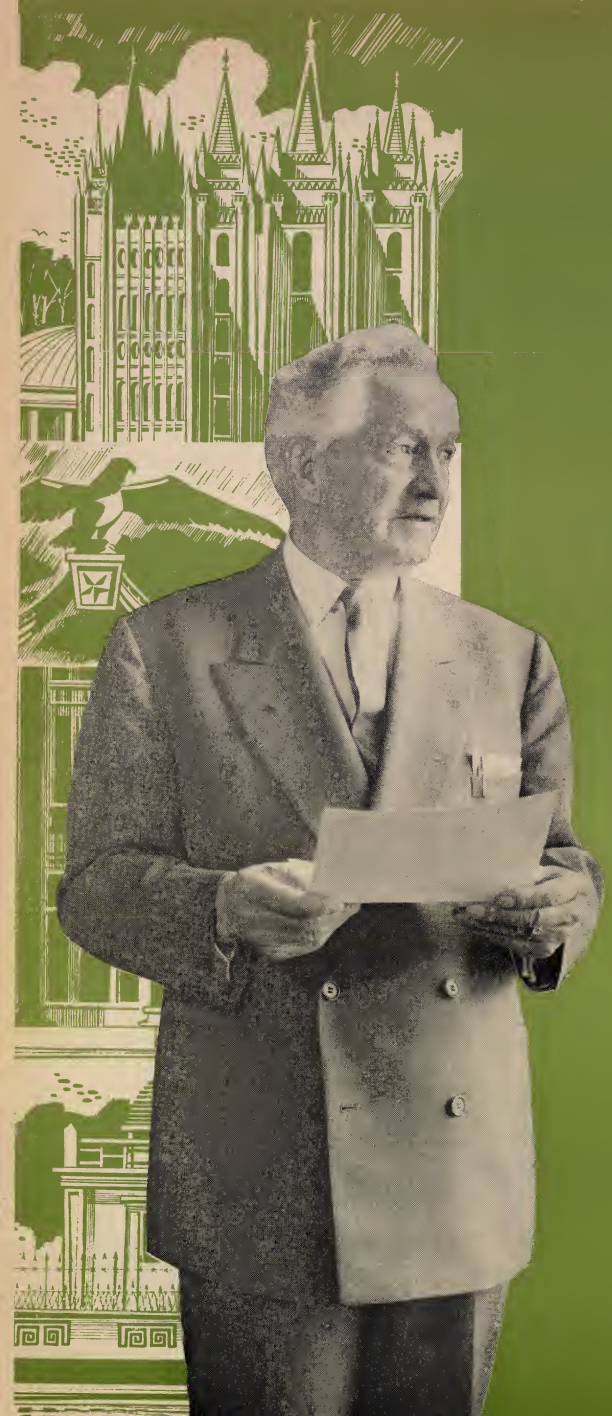
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The Old

by President

During the next few days "Happy New Year" will be, perhaps, the most frequently repeated phrase in the English language. Every time that it is spoken sincerely, it will throw rays of sunshine into some life. Often it will brighten the spark of hope and give new zest to him whose spirit is darkened. It will carry with it the message that the Old Year, with its failings, faults, and failures, has passed forever, and that a New Year comes laden with fresh opportunities and rich promise of success.

The Old Year might have carried away packages of regrets and feelings of remorse that have cankered our souls because of failures during the year. The failures themselves we shall remember, and from them gain wisdom; but the discouragement and gloom that followed them should be thrust with the year into the past forever.

The Old Year should have borne away great bundles of hate. What right has man to obstruct the New Year's progress with such huge and almost insurmountable obstacles? Nations distrusting nations; creeds condemning creeds; men reviling men—all produce the misery that inevitably follows. Why not thrust it all into the past, and with the Old Year, let it die?

Other things, akin to hate, which might also pass out of our lives are harsh words and unkind deeds. These have wounded many a heart during the past twelve months and have caused deep pangs of sorrow. Why not let the Old Year carry these soul-oppressing things into oblivion? This we should

Year - - and the New

David O. McKay

do, for our own good, for every cruel word and unkind deed are boomerangs that return to bruise our own natures.

To have all these things banished from the lives of men is to expect too much of the world; even to suggest it brands one as a dreamer; but how happy this New Year would be if every professing Christian had even desired to cast away with the Old Year the "works of the flesh." (See Eph. 5:19-21.)

Hopes renewed, ambitions stirred

Nevertheless, at this season, with hopes thus renewed, and ambitions stirred, we find ourselves making resolutions. Some of them, it is true, are weak, frail things, that struggle feebly for existence, and then die, as if prematurely born. Others are strong, vigorous, and clean-cut, destined to become potent factors in our lives.

Few of us stop to consider how closely related these resolutions are to the happiness that we anticipate the New Year will bring us. The secret of happiness lies within each of us, side by side with our resolutions and desires. It never comes from without. It cannot be stolen; it cannot be purchased, for it is above price. It is true, wealth and friends will make it the brighter when it is already shining within, but when it is not in the heart, all outward contributions are like paint and powder on the sallow cheek, the mere semblance of the thing desired.

One source of happiness springs from the realization of having accomplished something worth while; one source of misery springs from the realization of having failed. How, then, can one be happy who sincerely makes a resolution and then ignobly fails to keep it? The accomplishing of a fixed determination in the quest for truth and nobility of soul always produces happiness. Failure and vacillation always bring corresponding unhappiness. One is like the godly sorrow that worketh repentance to salvation; the other, like the sorrow of the world that worketh death and destruction.

Too many are not willing to pay the price of a happy New Year. They drift along aimlessly, hoping that peace and comfort will come to them as does the sunshine on a summer day. They forget that rain, hail, snow, and the biting frosts of winter come in the same way. He who would possess happiness must pay the price of effort. "It is one of the laws of life that each acquisition has its cost." A muscle can be developed only by expending muscular energy. Intellectual advancement can be obtained only by mental activity. Spiritual growth comes only by spiritual endeavor. And happiness is realized only through righteous desires and worthy accomplishments. What sublime peace, what infinite power must have filled Christ's soul when toward the close of his earthly mission he could say, "I have overcome the world." (John 16:33.) Oh, how great the distance between the heights of his sublimity, and the depths of the degraded soul, drifting in the slime and filth of indulgence, blindly thinking, if he thinks at all, that happiness is allied with physical gratifications!

True happiness is found in living the Christlike life—on Monday, as well as on Sunday. He who is virtuous only at intervals proves that his pretended virtue is but a sham. Such a person lacks sincerity, the foundation of a true character, without which happiness is impossible. He who seeks for happiness alone seldom finds it, but he who lives, that is, who loses himself to give happiness to others, finds that to him has come a double portion.

Repentance an eternal principle

One of the missions of the Church of Jesus Christ of Latter-day Saints is to assist mankind in overcoming evil and in cherishing the good. The Church teaches that repentance is an eternal principle of salvation; and the thrusting of our weaknesses and sins upon the Old Year, to be carried into the never-returning past, is but the (*Continued on page* 53)

Your Question

by Joseph Fielding Smith
President of the Council of the Twelve

Note—Response to Your Question is so great that it is possible to answer on these pages but a small percentage of the questions submitted. In some cases it may seem advisable to answer questions by mail. This can be done, of course, only if you include your name and address when you write.—J. F. S.

Do animals have spirits? Will they

President Smith discusses

QUESTION: *"Do animals have spirits? If so, will they obtain the resurrection and if so, where will they go?"*

ANSWER: The simple answer is that animals do have spirits and that through the redemption made by our Savior they will come forth in the resurrection to enjoy the blessing of immortal life. The Bible as it has come to us through numerous translations and copies does not contain the information concerning the immortality of the animal world in the clearness which, without any doubt, it was invested with the pure inspiration of the revelations of the Lord. However, there are some passages which still remain bearing witness to the eternal nature of the animal world. Among these are the following:

"Thus the heavens and the earth were finished, and all the host of them. . . .

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

"And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."[1]

Then, before death came upon the world, the Lord planted a garden for Adam and Eve and placed all manner of cattle and living creatures on the earth, as well as vegetation. When Adam transgressed the commandment, all things upon the earth became subject to death, as well as Adam and Eve, and the earth itself partook of this fall.

In the restoration of the original scriptures to the Prophet Joseph Smith we are given a clearer picture of conditions both before and after the fall. This is the account as it was written by Moses:

"And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth;

"And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to

obtain the resurrection? Where will they go?

simply and succinctly the immortality of the animal world.

till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;

"But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground."[2]

Then to make the matter perfectly clear, the Lord added this:

"And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man; and man saw that it was good for food. . . ."

When the Lord revealed to the Prophet Joseph Smith many things concerning the millennium and the events which should precede and follow it, he gave the following:

"And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season;

"And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

"For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

"And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand."[3]

What is meant by "the four beasts"?

While meeting with a group of the members of the Church one day in March 1832, the Prophet Joseph Smith was asked this question: "What are we to understand by the four beasts, spoken of in the same verse?" (i.e. Revelation 4:6.) His answer is as follows:

"They are figurative expressions, used by the Revelator John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created."[4]

Again when commenting on the Revelation of John, the Prophet said:

"John saw curious looking beasts in heaven, he saw every creature that was in heaven . . . actually there, giving glory to God. How do you prove it? (See Rev. 5:13.) 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'

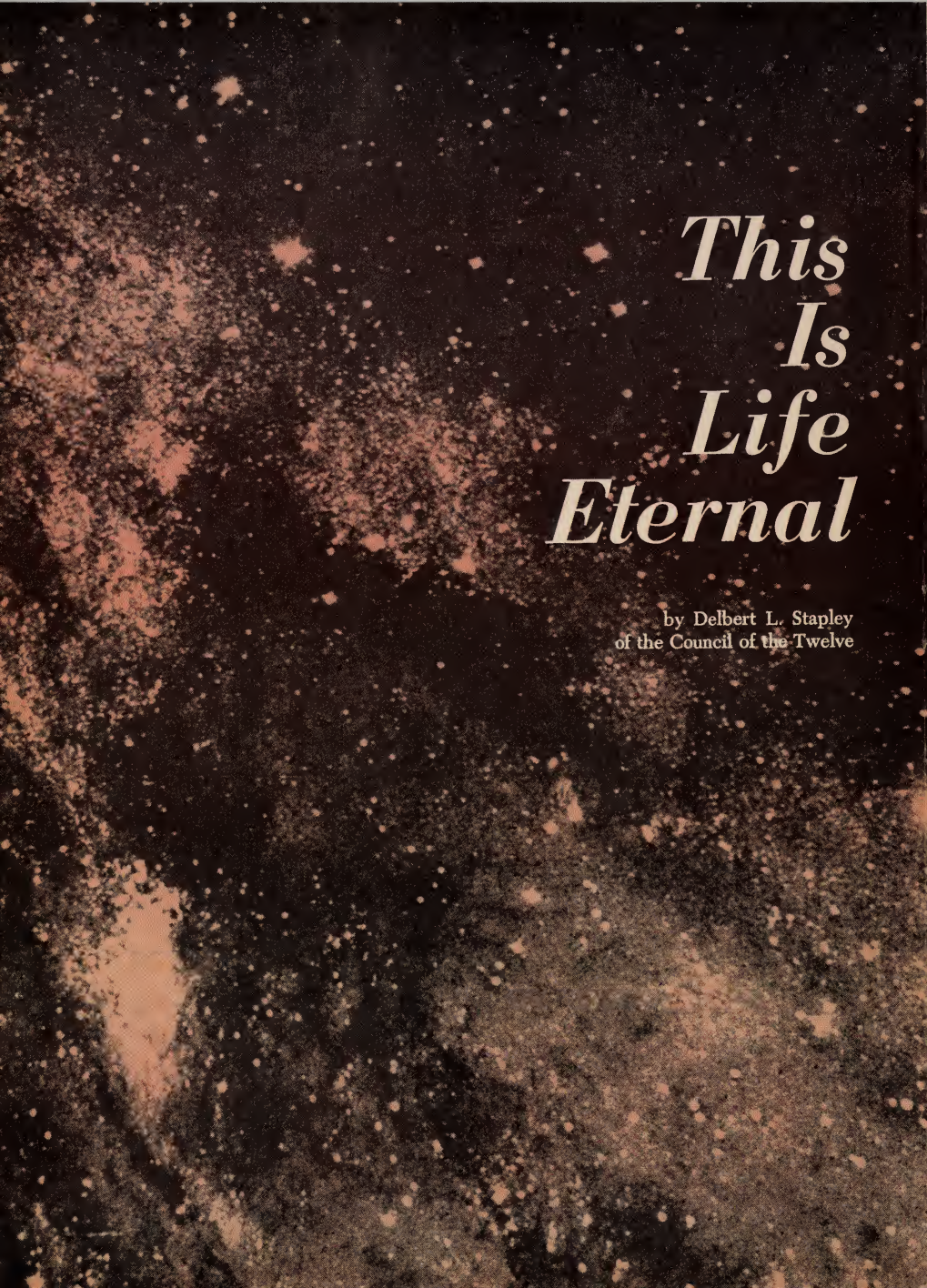
"beings of a thousand forms"

"I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this,—strange beasts of which we have no conception: all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes or men; and He will glorify Himself with them.

"Says one, 'I cannot believe in the salvation of beasts.' Any man who will tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect: they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God."[5]

As to where the beasts, birds, and fish, and all other creatures will go after the resurrection we can only express an opinion. John saw many of them in heaven in the presence of God. It is very probable that they, like mankind, will be distributed in the various kingdoms, celestial, terrestrial, and telestial. We may well believe that in each of these kingdoms such creatures will be assigned.

See page 63 for footnotes.



This Is Life Eternal

by Delbert L. Stapley
of the Council of the Twelve

To know God the Father and his beloved Son Jesus Christ, our Redeemer and Savior, is life eternal.

The Lord Jesus Christ, shortly before the betrayal, lifted up his eyes to heaven in a pleading intercessory prayer for his disciples, present and future, whom the Father had given and would give unto him, and uttered this profound statement of truth:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

To know God the Father and his beloved Son Jesus Christ, our Redeemer and Savior, is life eternal. May I ask, do men truly know them, their attributes, characteristics, and powers? Surely such knowledge can be had, otherwise our Savior would not have expressed this thought and admonition.

When Philip said unto Christ, "Lord, shew us the Father, and it sufficeth us," Jesus answered, "Have I been so long time with you and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (*Ibid.*, 14:8-9.) Paul declared to the Corinthian saints that Christ is the image of God (II Cor. 4:4), and to the Hebrews that Christ is the express image of God's person. (Heb. 1:3.)

It is logical for the Only Begotten Son of the Eternal God in the flesh to be in the express image of his Father's person. For like produces like, and any earthly son we know—and the earthly is typical of the heavenly—is in the image of his father. It is also true in mortal life that some sons are in the express image of their father's person. In modern revelation we learn that Seth, the son of Adam,

". . . was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age." (D & C 107:43.)

Could that not be what Christ meant when he said to Philip, ". . . he that hath seen me hath seen the Father"? Paul, the Apostle, taught that Christ was the express image of God's person. This also accords with modern day revelation that God

"The Father has a body of flesh and bones as tangible as man's; . . ." (*Ibid.*, 130:22.)

Now Jesus said,

". . . The Son can do nothing of himself, but what he seeth the Father do: . . ." (John 5:19.)

Also,

". . . but as my Father hath taught me, I speak these things." (*Ibid.*, 8:28.)

Here Christ informs us that he was imitating his Father and the Father's works which the Father had performed previously in his own experience, which proves both Father and Son possess like individual characteristics, attributes, and powers. When Thomas asked, "Lord, . . . how can we know the way?" Jesus answered and declared,

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." (*Ibid.*, 14:5-6.)

". . . for there is none other name under heaven given among men, whereby we must be saved," (Acts 4:12) declared the Apostle Peter to the rulers, elders, and scribes of the Jewish factions. As Jesus walked in the temple in Solomon's porch, the Jews came to him and solemnly asked, " . . . If thou be the Christ, tell us plainly." Jesus answered them, saying, ". . . the works that I do in my Father's name, they bear witness of me." (John 10:23-25.)

Truly, the works, miracles, and teachings of the Christ, together with heavenly appearances and confirmations of angelic personages, also the declarations of God the Father in the presence of accredited witnesses, testify fully and conclusively Christ to be the Only Begotten Son of God in the flesh, our Redeemer, Savior, and Lord.

After Christ's ministry on earth, his death on the cross, and glorious resurrection from the dead, he appeared unto his disciples and opened their understanding of the scriptures concerning him, how that all the scriptures written concerning the happenings of his life, death, and resurrection had been fulfilled. Then he said unto them,

"And ye are witnesses of these things." (Luke 24:48.)

The Apostle Peter taught Cornelius and his house-

hold all about the Christ, his message, death, and resurrection, declaring that God showed the resurrected Lord openly:

"Not to all the people, *but unto witnesses chosen before God*, even to us, who did eat and drink with him after he rose from the dead.

"To him," said Peter, "give all the prophets witness, . . ." (Acts 10:40, 43. Italics added.)

The prophets before Christ did testify of his coming and prophesied sufficiently concerning his life, ministry, works, and miracles to identify him with absolute certainty. They also foretold his death on the cross and resurrection to glory as a sealing act to his ministry and divine commission to atone for the sins of men.

John the Baptist, the forerunner of Christ, was given a sign by which he could recognize the Son of God. When he saw Jesus coming to him, he said to his disciples,

"Behold the Lamb of God, which taketh away the sin of the world." (John 1:29.)

God the Father also spoke from heaven testifying of his Son to all the people assembled at the baptism of the Christ, by announcing,

"This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)

In answer to the query by the Lord to Peter, ". . . whom say ye that I am?" Peter emphatically declared, "Thou art the Christ, the Son of the living God." (*Ibid.*, 16:15, 16.) Even unclean and evil spirits who knew Christ in the spirit world recognized him in the flesh and confessed him with positive knowledge, ". . . Thou art Christ the Son of God." (Luke 4:41, Mark 1:23-24.)

The works and miracles of Christ, the evidences and testimonies of faithful, true, and actual witnesses, of all they had seen and heard, even to the voice of God speaking from the heavens, are convincing proofs that Jesus was not merely a well-principled man and a great teacher, but the actual Son of God, the Redeemer and Savior of the world, the exemplar to all mankind, whom to know and love and follow is life eternal.

Now a few other evidences and testimonies of true witnesses who saw the risen, resurrected Lord, proving that he is alive today just as the Angel Gabriel declared to Mary, the mother of Jesus, ". . . of his kingdom there shall be no end." (Luke 1:33.) There were many appearances of the risen Lord to his disciples after his passion. I shall mention a few very briefly: first, to Mary Magdalene (John 20:16-18); second, to the two disciples on their way to Emmaus (Luke 24:13-35); third, to his disciples who were gathered together following the resurrection. He invited them to,

"Behold my hands and my feet, . . . handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (*Ibid.*, 24:39.)

Fourth, Luke tells us that Christ, after his passion, ". . . shewed himself alive . . . by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.)

Fifth, Paul the Apostle testifies that after Christ's resurrection he was seen of Peter, then of the Twelve, then above five hundred brethren at once; after that by James, then of all the Apostles, and last of all by himself. (I Cor. 15:5-8.)

Sixth, the concluding New Testament account of witnesses for our consideration today is highly significant, for it furnishes hope and faith to all for the future. It deals with an important event subsequent to Christ's resurrection and following the forty days spent with his disciples, teaching and instructing them in the things of his kingdom.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11.)

(*Continued on page* 60)

THE OLD STAR AND THE NEW

by Grace Ingles Frost

In his last scene, another year
Treads the stage of his renown;
Then wraps about him somber robes,
And the curtain is rung down.

Now, from a stage-wing comes a form
Buoyant with expectancy,
Eager to assume his role—
Unknowing what that role may be.

Thus goes the drama on and on;
Each year the curtain must be drawn,
The old star wanes—a new star dawns
To serve life's continuity.



Inner Peace

Thoughts for Your Inspirational Talk

There is a peace which cometh after sorrow,
A peace of hope surrendered, not fulfilled;
A peace that looketh not upon the morrow
But backward, on the storm already stilled.
It is a peace in sacrifice secluded,
The peace that is from inward conflict free;
'Tis not the peace which over Eden brooded,
But that which triumphed in Gethsemane.

—Jessie Rose Gates
"Peace After Sorrow"

Her ways are ways of pleasantness, and all her paths are peace.

—Proverbs 3:17

I feel immortality in myself. Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the world to come. . . .

—Victor Hugo

It is better to die of hunger, but in a state of freedom from grief and fear, than to live in plenty, but troubled in mind.

—Epictetus, *Encheiridion*

Being where we ought to be when we ought to be there, doing what we ought to do when we ought to do it is one of the indispensable factors of success, of effectiveness and efficiency, and of personal peace.

—Richard L. Evans, *From the Crossroads*, page 24

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

—Emerson

You may assuredly find perfect peace, if you are resolved to do that which your Lord has plainly required—and content that He should indeed require no more of you—than to do justice, to love mercy, and to walk humbly with Him.

—John Ruskin

The first and fundamental law of nature . . .
is to seek peace and follow it.

—Thomas Hobbes
Leviathan I, 1616

Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the living Christ.

—President David O. McKay
Conference Report,
April 1948, page 68

Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.

—*Old Testament*: *Proverbs*, 17:1

. . . the peace of God, which passeth all understanding, . . .

—Philippians 4:7

Research in England

by Jonathan M. Chamberlain

Genealogical work is a satisfying and rewarding study as attested by the author in this article.



Scenes from the south of England: England's tallest spire, Salisbury Cathedral; "The pattern of the plough."

For many years I have had the desire to search out and do genealogy for my ancestors. My curiosity was first aroused when I was about fifteen. In my Sunday School class in Kanab, Utah, we had several lessons on that subject. Several years later, my interest was further aroused when I was confined to a clinical hospital in Salt Lake City after an accident. While there I became acquainted with Bernice T. Clayton, a fine woman from Sandy, Utah. Although bedridden for many months, she had gathered her family genealogy from many parts of the world, through correspondence.

In December of that year I was called to the North Central States Mission. Upon my return home in 1951, I enlisted in the Air Force, and was later sent to Germany. I knew that the Lord was guiding those in charge of my destination, for in my patriarchal blessing I was given the promise that I would take the gospel abroad and that I would serve my country,





Magdalen Tower Bridge, Oxford.

but that I would return safely, conditioned upon my faithfulness, of course. After a two weeks' leave, which I spent at home and in Canada with my twin brother, who was still there on his mission, I reported to Camp Kilmer, New Jersey, for debarkation.

Our ship arrived at Bremerhaven in northern Germany in August 1951. From there we went by train to the southern borders of that country to a small village called Sonthofen in the Bavarian Alps. We were privileged to enjoy the scenery at Sonthofen for only a few days when we were ordered to go by train to Wiesbaden, in the central part of the Western Zone.

While we were at Wiesbaden, the officers in charge decided upon our future destinations. They called the men into the office one at a time and first asked them if they could play basketball well; they were looking for good players for their team. Headquarters could send men to Iceland, England, Germany, France, Norway, French Morocco in North Africa, and several other countries, and each man was asked to state his preference. The office personnel looked over my records and concluded that because of my type of training, I would be needed in Bushy Park, Teddington, Middlesex, England, a suburb of London. I was very thankful, for I knew that my ancestors had come from England and Scotland.

I was made to feel at home in the South London Branch. Among other duties I was soon asked to teach the newly formed genealogy class.

During this time, I wrote to my uncle, Joseph Chamberlain, in Salt Lake City for genealogical information. He referred my request to Sister Susan Massey, of the Genealogical Society, who was working on our family lines. She sent me a complete and detailed account of the research that had been made and the places to be searched and the names to search for.

In the weeks that followed I made brief visits to the Society of Genealogists, the library at Chaucer House in London, and also to the British Museum, but because of my inexperience, I wasted much time.

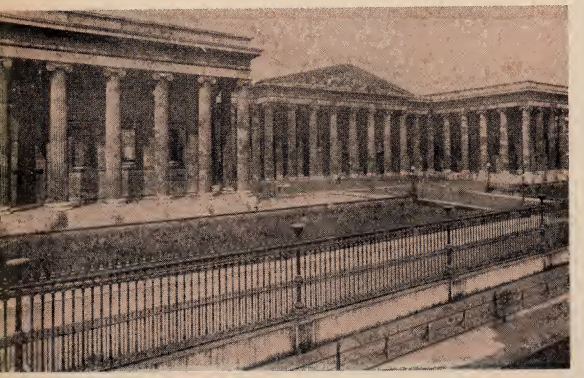
When I was privileged to take leave, I began examining original records. I visited the city of Salisbury in Wiltshire and began searching in the Bishops' Transcripts at the diocesan registry. These transcripts were copies of the parish registers made each year by the ministers of each parish in the diocese and sent in to that office for filing. However, many years were missing.

Mr. Chapman, the registrar, proved to be most helpful, and I requested to see the records of Chievely, Winterbourne, and of other villages in that area. When he brought them from the basement, I was surprised to see decaying parchments rolled into bundles and tied with leather thongs.

The writing on them appeared at first glance to be so much scribbling, in an old English style, with some Latin and French, depending upon the minister who wrote it. Some of these records dated back to the fifteenth century. Mr. Chapman told me that only an experienced person could decipher that writing, but I said that I would like to make a try. I did try, and as I did so, I prayed humbly for help.

I studied over one or two pages and was finally able to make out a few words, when it came closing time. A few weeks later I returned. This time I was able to discern those (*Continued on page* 42)

British Museum, London.



Portsmouth's Guildhall.



The Second Great Commandment in Action

by Sterling W. Sill
Assistant to the Council of the Twelve

The greatest need in human nature is the need for God. The second greatest need is the need to be appreciated and loved and helped by our fellow men. Therefore, the first and great commandment naturally concerns our relationship with God, and the second greatest commandment was given to fulfil our need for each other. The Lord said, ". . . Thou shalt love thy neighbour as thyself." (Matt. 19:19.)

That is tremendously important. It implies an active interest, a mutual understanding, and a devoted service, not merely in giving mental assent but also in actual daily practice. This is a pretty big order and needs a lot of our attention.

People need understandable evidence of our interest and desire to be helpful.



Jesus indicated the importance of the second great commandment and gave second place in his teachings to its importance. The parables of the Good Samaritan, the prodigal son, the laborers in the vineyard, the sower, the lost sheep, and many others have to do with this commandment covering this great field of human relationships.

It is not only second in its importance and in our need, but it also stands second in the pleasure it gives us. Many of our greatest satisfactions come because of others. We would not like to be isolated from our kind. The sense of being alone or of not being wanted is one of the most devastating of all human emotions. The "second death" is banishment from God. Next in severity would be banishment from our kind. People who love each other find great pleasure in each other's companionship. A mother does not like to be separated from her children. Lovers like to be together. Those happily married over a long period of years sometimes come to look like each other. The Lord said, "It is not good that the man should be alone, . . ." Therefore families are bound together for time and eternity. There is also great pleasure to be had from our membership in the larger family of God. Paul says, "the love of Christ . . . passeth knowledge." (Eph. 3:19.) And the Lord has said to us, "A new commandment I give unto you, That ye love one another; as I have loved you, . . .

"By this shall men know that ye are my disciples, . . ." (John 13:34-35.)

It is a comparatively simple thing to understand what these words mean, but it is not so simple to translate them into action and actually practise this fundamental Christian law of love and service. One of the biggest problems in the world from the very beginning has been that we tend to separate our "works" from our "faith," our "profession" from our "practice." It is so easy merely to give mental consent and then feel that we have discharged our full



The sense of being alone or unwanted is one of the most devastating of human emotions.

responsibility.

In the Epistle of James reference is made to what someone called "verbal Christianity." Some well-meaning followers of the Master said, "Depart in peace, be ye warmed and filled"; and let it go at that. Someone called such people, "Bible Christians." That is where most of the Christianity is in the Bible and not very much in its practitioners. This was one of the things that the Lord objected to so strenuously about the sectarians of our own day. They practised Christianity with their lips; their hearts were elsewhere. (Joseph Smith 2:19.)

But we should check to see how free we are from this problem. It has been said that the greatest blasphemy is not profanity but lip service. Like the vine dresser's son, we sometimes say, "I go," but go not. It is so easy to give lip service to our responsibility, to pray for people and then forget them; whereas the effective follower of Christ is the one who takes the initiative and gets the job done. He is the "doer" of the word, not the hearer only.

Many of our most serious problems in the Church and in the world could be solved immediately if we could really learn to be "doers" by putting into actual practice this second great commandment.

This may be the area where we commit some of our most serious violations of the will of the Lord. Many people are inactive in the Church not because they disbelieve in the doctrine of the Church but (consciously or unconsciously) because of some real or imagined offense or because they have felt they were not appreciated or wanted.

A green army recruit heard the general say that there were 13,347,289 soldiers in the service. The rookie held up his hand and asked, "Does that include me?" Everyone feels that (*Continued on page* 50)



Search the Scriptures

by Marion G. Romney
of the Council of the Twelve

In preparation for the next visit of the ward teachers, it is hoped that each family will read, as a part of their family hour, this stirring article. It is one of a series in which General Authorities, in cooperation with the Presiding Bishopric, discuss the monthly ward teaching topics.

Scriptures contain the word of God to man. Latter-day Saints accept as scripture, in addition to the Bible held by most Christians to be the only scripture, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

The word *search* in the above text means to inquire into, study, and examine for the purpose of discovering the meaning of. Searching implies more than just reading or even memorizing.

When Jesus told the Jews to "search the scriptures," he was talking to men who prided themselves on their acquaintance with the scriptures. They had spent their lives reading and memorizing them. They could and did quote reams and reams of scripture in support of their apostate rules and rituals. They had wholly failed, however, to discover the true message of the scriptures.

You will recall that these Jews were finding fault, claiming that Jesus had broken the law of Moses by healing the infirm man on the Sabbath day. Jesus wasted no time, however, disputing their petty technicalities. Being the Lord of the Sabbath, he chose to respond to their charges by so declaring himself. Because they rejected him and his explanation of the relationship between his Heavenly Father and himself, he told them they were without knowledge of the word of God of which they claimed to be masters. "With humiliating directness He admonished"[1] them to "Search the scriptures; for in them," said he, "ye think ye have eternal life: and they are they which testify of me." (John 5:39.) Had they understood the scriptures they would have accepted the prophecies of the prophets concerning the promised Messiah and would have recognized in Jesus their fulfilment.

Distinction between Searching and Wresting

This incident from the life and teachings of Jesus graphically distinguishes between searching and wresting the scriptures and reveals the awful consequences of wresting them. Searching them for the purpose of discovering what they teach as enjoined by Jesus is a far cry from hunting through them for the purpose of finding passages which can be pressed into service to support a predetermined conclusion. "Behold," said Alma, "the scriptures are before you; if ye will wrest them it shall be to your own destruction." (Alma 13:20.)

In all dispensations holy men have been taught and instructed from heaven with respect to the gospel of Jesus Christ. These teachings and instructions

See page 63 for footnotes.

have been preserved in the scriptures so that all who will may learn whom to worship, how to worship, and how to live in order to accomplish the purposes of mortality and thereby gain the promised rewards. Only in the scriptures are revealed "the only true God, and Jesus Christ, whom [he hath] . . . sent," whom to know is eternal life. (John 17:3.)

The writings of Moses constituted the scriptures for ancient Israel. Included in them was the "Book of the Law." Over and over again the Lord urged Israel to search these scriptures and live by "the law." To Joshua, who was to lead Israel over Jordan into the promised land, he said:

". . . be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Joshua 1:7-8.)

Note that as a prerequisite to doing according to the law, Joshua was to "meditate therein day and night."

The story of Israel is one long series or cycle of heights and depths, lights and shadows. Both the people and their civilization rise and fall as they search and obey or neglect and reject the law of the scriptures.

Following the Babylonian captivity, one of the first things the humbled Jews did upon their return to Jerusalem was gather "themselves together" and direct "Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

". . . before the congregation. . . .

"And he read therein . . . before the men and the women, and those that could understand. . . .

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." (See Nehemiah 8:1-8.)

Isaiah's counsel was to test familiar spirits and wizards by the teachings of the scriptures. "To the law and to the testimony:" he said, "if they speak not according to this word, it is because there is no light in them." (See Isaiah 8:19-20.)

During his post-resurrection ministry among the Nephites, Jesus admonished them to search the scriptures. Commenting on the words of Isaiah, he said, ". . . behold, I say unto you, that ye ought to search these things. Yea, a commandment I give unto you that ye search [them] . . . diligently; . . .

". . . give heed to *my* words;" he continued, "write the things which *I* have told you; and according to the time and the will of the Father they shall go forth unto the Gentiles.

"And whosoever will hearken unto my words and repenteth and is baptized, the same shall be saved. Search the prophets, for many there be that testify of these things." (3 Nephi 23:1, 4-5.) Then he emphasized the importance of the scriptures by directing the Nephites to write into them certain things they had omitted. (See 3 Nephi 23:6-14.)

First Seek to Obtain my Word

As in former dispensations, so in this last dispensation men have been taught and instructed directly from heaven with respect to the gospel of Jesus Christ. In the preface to the Doctrine and Covenants the Lord said:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (D & C 1:37.)

The early brethren were frequently admonished to learn what was in the revelations.

"Seek not to declare my word, but first seek to obtain my word . . ." said the Lord to Hyrum Smith.

". . . study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men . . . until you have obtained all which I shall grant unto . . . this generation, . . ." (*Ibid.*, 11:21-22.)

To the Prophet Joseph Smith and Oliver Cowdery he said:

"Behold, I say unto you that you shall let your time be devoted to the studying of the scriptures, . . ." (*Ibid.*, 26:1.)

In the great revelation known as the law of the Church, it is written:

"Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be (*Continued on page* 59)



Elder Marion G. Romney, author of this month's family discussion article, is assistant managing director of the Church welfare plan, a former assistant to the Council of the Twelve, and was sustained as a member of the Twelve, October 6, 1951.

Part X



To Be a King

by Hugh J. Cannon
A Former Editor of the Era



SYNOPSIS

David, a descendant of John Hyrcanus, the founder of the Jewish monarchy, is a pretender to the throne now held by Herod Antipas. Just as David feels the throne is truly within his grasp, however, he encounters a Nazarene carpenter, whom he comes to believe is the promised Messiah. None of his associates, including his inamorata, Ruth, agree with him, but he will not and cannot deny the divinity of the Nazarene. David's return to Jericho from Jerusalem is followed by an attempt on his life. With the aid of his stalwart servant, Hassan, David overwhelms the would-be assassins and discovers one of them to be Gideon, acting as Zebulon's henchman. Gideon is penitent and promises to provide David information concerning plots against the Nazarene. Shortly thereafter, David and Ruth are reunited, and lay plans for their marriage. Since David fears for the Master's safety, however, Elihu journeys to Jerusalem to learn of plots against him and to satisfy his own growing curiosity. After several days he returns, amazed at what he has seen.

Elihu smiled at Ruth's eagerness to learn more of the Nazarene carpenter, then swiftly grew serious. "Yes, I think we are all eager to know more of this man." Shaking his head, he muttered, "An amazing, mystifying man. . . ." Suddenly he looked at the others, the light glowing in his eyes:

"With the sick, the infirm, the aged, the poor, all those whom we are prone to look down upon, he is as tender as a mother with an ailing child. Indeed, while in no wise effeminate, his love more nearly resembles that of a devoted mother than anything else I have ever seen. But with the proud, he minces no words, and refutes their arguments or erroneous no-

tions with astonishing ease. I feared he might consider me in that class and I did not care to invite his wrath.

"However, one of your former friends, David, addressed the Nazarene in a voice intended to attract the attention of all:

" 'Do you know you are speaking to men whose business it is to guide this people?' " he said.

"The Master—you note that I call him the Master, for he is the most masterful man I have ever known—looked at his questioner stedfastly, and the proud fellow quailed under the penetrating gaze. Then the Nazarene thundered forth his rebuke as I imagine God himself would do.

" 'Ye blind guides, which strain at a gnat and swallow a camel. Woe unto you scribes and Pharisees, hypocrites! for ye are like whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness.'

"Your friend slunk away abashed and angry. To speak as the Master does, one should have an army to protect him."

"And what do you think of him?"

"What do I think of him? I have put that question to myself over and over again, knowing it would be asked me. What do I think of him? I cannot answer fully, because I do not know. I call him Master. I might call him king, but majestic as he is, I am more inclined to call him my brother. Thus am I impressed. This Jesus is no common man. He can measure mental strength with the mightiest and emerge from the conflict unscathed and unruffled. His is the most sublimely impressive face I have ever beheld. It is godlike."

"You believe he is the Messiah!" exclaimed David and Haran in unison.

"I cannot at this time say yes or no. I look into his face, quiet, serene as the stars of heaven, and yet every feature denoting omnipotent power. I behold his matchless bearing, more stately than Rome's greatest emperor, and enhanced rather than diminished by his majestic humility.

"Then I see his poverty, his homelessness, his ragged followers and am convinced that, in spite of his power, his life is in danger; and in my variable mind the illusion, if I may call it that, is dispelled, and he becomes weak and human. These things seem entirely incompatible with a godly station, and I ask myself, 'Is this destitute wayfarer, whose life is in peril, the king whom scattered Israel has hoped and prayed for?' I answer that he is no ordinary man, and further I cannot at present go."

"But you know of his miracles. Are they not convincing?" Haran asked.

"I saw many mighty works. But the assurance I crave does not come from outward things. His spirit has borne witness of his divinity to your souls, but for some unknown reason has not done so to mine.

"There is something subtly and sweetly attractive in this Being. I longed, yet feared, to be in his presence and am ashamed of the reason for my fear." The old man hesitated. "Perhaps I should confess to you, my dear ones, that there was within me an almost uncontrollable desire to follow David's impulsive example and kneel at the feet of this young carpenter. Often I shunned close contact with him on that account, for usually he was surrounded by throngs of people, and among them always were many of my friends or their spies. But I did follow him from a distance more times than I should care to admit."

The venerable old man then related eloquently, and at some length, his experiences in Jerusalem—how he had talked with Lazarus, who was raised from the dead, and how he had observed the Savior blessing children. But what had impressed Elihu most of all was the testimony he had received of the Nazarene's divinity from a woman called Naomi. The woman, heavy with child, and afflicted with leprosy, had been driven into the desert by the heartless populace, belabored with sticks and stones, with shouts of "Unclean! Unclean!" Behind in the city lay her dead husband, a victim of the same dread disease. It was while she wandered in the desert, like a creature possessed, alone and (*Continued on page* 43)

THIS MOMENT

by Leah Sherman

This moment brushed with gossamer wings
As words fall softly: one upon another
In cadence with the stream that sings
Down mountains to the valley's corridor—
Hold to your heart this moment's dream
To share some winter of another year,
When crystal stills the singing stream,
And only wind speaks through the weir.



No Greater Love

by Jack Mahoney

As we climb the ladder of life strung between the cradle and the hereafter, the monotony of the journey is frequently shattered by encounters with our fellow men. Sometimes these meetings are fleeting and cold as the soft touch of a snowflake, sometimes lengthy and warm as the slumbering embers of an oak fire. Whether these meetings are brief or extended, each leaves an impression on some facet of our mind. Span of meeting has no bearing on the degree of impression. Only the force of personality is important. Often we know a person for only a few short months, and yet years later his memory and character are fresh and clear in our minds.

Such a person was Justin Adams!

Justin was a sailor in the US Navy during World

War II. His home was a small town in Utah. He was by birth a Latter-day Saint and by nature a devout one. He was a shipmate of mine.

I first met Justin shortly after he came aboard ship in Pearl Harbor. I was seated at a table in the crew's compartment that served as our mess hall and writing room. I was composing a brief "V-mail" epistle to the family back in Ohio when he walked in. He held a book under his arm, and when he sat down beside me and opened it, I noticed it was a Bible. He saw I was busy so he began to read earnestly and intently.

When I finished my letter and set my pen down, he looked up. I introduced myself, and he returned the introduction with the most disarming smile I had ever seen. As we talked, I found his manner and personality had all the zest and sparkle of youth (he was just eighteen), yet the depth of one who realized, already, the purpose of life and its meaning.

He was an electrician's mate, and we stood engine-room watch together that night and many nights thereafter as our task force "island hopped" across the Pacific. We paused in this deadly chess game only occasionally at some lonely atoll for a breather and a beer. Instead of drinking, Justin always took this time to dive into the green salty waters off the coral reefs. He enjoyed swimming with a passion. It was his only hobby, and he excelled at it.

As the weeks passed into months, our friendship waxed strong; and as he overcame his boyish shyness, he talked freely. He told me of his family, of his hopes and plans. He dreamed most of becoming a missionary for the Church and of farming the land where his people lived. His church and the land—these were his roots, and in them he would seek his fulfilment.

After Okinawa was secured we were ordered back to Pearl Harbor, and we knew that for us, at least, the war was over. The last outpost of the empire had fallen—Japan was on her knees. New men and new ships were pouring in to administer the "coup de grace."

The trip back was pleasant and as we "hit the sack" the night before we arrived at Pearl Harbor, the prospect of first mail from home in more than six months gave us the feeling of kids hanging their stockings on Christmas Eve.

Next morning we sighted Diamond Head and in a few hours we were at the harbor entrance. To expedite our mail service the skipper decided to send a landing craft ahead while we wormed our way through the channel. Justin volunteered for the mail party along with seven others. He waved at us as they readied the boat for lowering.

I had the fire-room watch, and I went below. I checked the log—our speed was thirteen knots. I heard the skipper's voice steady and commanding over the "intercom," "Boats away." A few minutes later his voice came again, this time frantic, almost pleading, "Stop engines! Stop engines!" The machinist jerked the throttle shut, and I sent my two firemen scurrying to cut the supply of oil to the boilers. They worked frantically to contain the steam pressure within our safety margin. But it takes time to stop a turbine and the giant screw it rotates, precious time—even when men's lives are at stake.

I learned the full story when I came off watch. The landing craft had been lowered with motor wide open and screw turning, as usual, but when it hit the water the motor, for some reason, quit. The crew struggled desperately to secure some slack on the boom line and release the captive boat from the hook, but in seconds it capsized, becoming a mammoth scoop, and, magnet-like, the men were drawn by the suction into the still churning propeller of the ship. One man was thrown clear. Several minutes later two more popped to the surface. The jealous sea yielded no more.

That night the last two rescued men told me how Justin had with his strength and swimming skill helped propel them to the surface, then turned and gone back for another; but human strength has its limits and Justin failed to make it this time.

Next morning we headed for the states and home. If they ever recovered his body, I never knew. Shortly before we arrived in San Francisco, the executive officer asked me to rig Justin's gear for shipment to Utah.

I gathered up his clothing first and his sea bag and lashed them with his bedding. I emptied the contents of his locker into his ditty bag—all but his Bible. I sat there almost unconsciously, leafing through the pages, and I saw that he had outlined phrases that impressed him. It was almost at the end of the book that I noticed one in particular—"greater love hath no man than this, that a man lay down his life for his friends." I placed the book in the ditty bag and slowly tied the drawstring.

I carried his gear up the ladder to the main deck and gently set it by the gangway. As I looked up, the Golden Gate was over our heads.

The Dead Sea Scrolls and Their Significance for Latter-day Saints

by Dr. Sidney B. Sperry
Professor of Old Testament Languages and Literature
Brigham Young University



Jericho Road, and mountains above the Dead Sea

SECOND OF TWO PARTS

We continue the discussion:

Let us look at some of the texts cited by Burrows and check them with the help of the Book of Mormon when possible and with the "Inspired" Revision of the Bible by the Prophet Joseph Smith.

(1) Isaiah 60:19.

The sun shall be no more thy light by day,
Neither for brightness shall the moon give light unto thee *by night.*

The Isaiah scroll adds to the usual reading "by night" and is supported by the Greek and some other versions. The scroll addition is not supported by the "Inspired" Revision.

(2) Isaiah 51:19.

The scroll reading "Who will comfort thee?" which is supported by the Greek, Syriac, and Latin versions, does not have the support of the "Inspired" Revision (hereafter IR) or the Book of Mormon. (2 Nephi 8:19.)

(3) Isaiah 14:4.

The scroll reading "the insolent fury" for the traditional "the golden city" is supported to some degree by the Greek, Syriac, and Latin, but not by IR or the Book of Mormon (hereafter B of M).

(4) Isaiah 45:2

The scroll reading "and level the mountains" for the traditional "and make the crooked places (lit. 'swellings') straight" has the support of the Septuagint, but not IR.

(5) Isaiah 56:12

The scroll reading "let us get [or 'fetch'] wine" for the traditional "let me get wine" or "I will fetch wine" is supported by the Latin, Syriac, and Aramaic ver-

sions, but not by IR as determined by comparison.

(6) Isaiah 49:24

The scroll reading "the captives of a tyrant" instead of the traditional "the lawful captive" (literally, "the captives of the righteous") is supported by the Syriac and Latin versions, but not by IR or the B of M.

I have cited enough of the thirteen readings of the scrolls adopted by the American revisers to satisfy our interest. Suffice it to say that neither the Book of Mormon nor the "Inspired" Revision agrees with any of the scroll readings cited. The Book of Mormon does not always contain the verse cited. I have also examined the remaining cases where the revisers have adopted the scroll readings, but again the Book of Mormon does not agree with any of its readings, where the Nephite record contains the text. The IR does not agree with the scroll reading in any of the cases cited.

Now let us compare the reading of the Isaiah scroll with certain special readings found in the text of Isaiah as quoted by the Book of Mormon. The writer and his former pupil, Dr. H. Grant Vest, have pointed out that the Nephite scripture quotes about twenty-one full chapters of Isaiah and makes allusions to others. Although most of this text is similar to its parallels in the Authorized Version, the Book of Mormon contains readings that are notably different from the familiar version. If the scroll readings agree in considerable number with the differing readings of the Book of Mormon, we would esteem that fact a rather remarkable one. In any event, Latter-day Saints have in the Isaiah text of the Book of Mormon a control by which they can evaluate the accuracy of the text of the scroll and determine some interesting facts concerning its history. We keep in mind that the text of Isaiah in the Book of Mormon was taken from the Brass Plates, which may be presumed to have contained a very early and pure text of Isaiah.

I have compared in some detail the text of the scroll with its parallels in the Book of Mormon. This tedious task has revealed that the scroll seldom agrees with the departures of the Book of Mormon text from that of the conventional Masoretic text of Isaiah and consequently the Authorized Version. As an outstanding example of the scroll's omissions of text contained in the Brass Plates, I call attention to 2 Nephi 27, most of which (vss. 3-35) is presumably the original text of Isaiah 29 beginning with verse 8. An astonishingly large part of the text has been omitted in the versions that have come down to us, as anyone can determine for himself by comparison. What conclusions do I come to as a result of my comparative studies of the scroll and the parallels found in the Book of Mormon? These may be set down as follows:

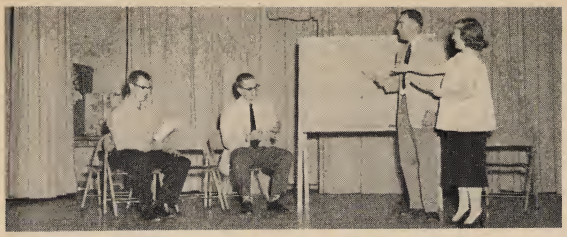
1. Despite the supposed antiquity of the scroll, its text is inferior to the conventional Hebrew text that has come down to us.

2. If the date assigned to the scroll is correct, we must conclude that serious changes took place in the text—the prophecies concerning the coming forth of the Book of Mormon in Isaiah 29 (cf. 2 Nephi 27) are a good example—prior to the coming of Christ. But in 1 Nephi 13:24-29 we find that the Prophet Nephi seems to indicate that the Jewish scriptures were to be perverted and changed "after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles." (See 1 Nephi 13:26.) True enough, some changes minor in nature, due to natural errors in copying, may have taken place before the advent of Christ, but major changes such as we have found in (*Continued on page* 48)

IMMIGRANTS

by Leah Cannon Smith

"The child grew and waxed strong."
That's not much to know about a Child who never did a wrong.
Was he lonely—that child of long ago,
Growing in an alien land, watching the Nile flow
Along its banks? Were people kind to the foreign carpenter and his wife,
And the toddling boy child, who one day would end strife
And bring joy and peace to all mankind?
I hope the early years were happy and that people weren't blind
To the family's worth, who fleeing from oppression's hand
Were seeking sanctuary as foreigners in a foreign land.





Action Does It

Drama Directions

Put this play on in a stake priesthood leadership meeting.

Get your stake MIA drama director to help make it a real, living production.

Allow ample time for casting and rehearsals.

ACT I
SCENE I

TIME: 7:30 p.m. on an evening in January.

SCENE: The dining room of the quorum president's home. This room is comparatively small. The furniture is of old English style and consists of:

Dining room table and four chairs—placed at center of room.

Buffet—which occupies left side of room and has a family group picture and several other pictures on it.

Small table with lamp on it—at rear right.

Planter in window—at center back.

Door down right leads to kitchen.

AT CURTAIN RISE, the quorum president; his second counselor, Jack Harvey; and the secretary, Henry Cannon, are sitting around the dining table. The first counselor, John Rasmussen, is standing in an attitude of prayer.

FIRST COUNSELOR—JOHN RASMUSSEN: . . . and now, Father, give us the wisdom to discern the hearts of our brethren, and to know how best to bring them into activity. In the name of Jesus Christ. Amen. (He joins others around table.)

PRESIDENT: (To secretary) May we have the minutes of *last week's* meeting?

SECRETARY—HENRY CANNON: (Reading aloud from paper) Minutes of the meeting held January 6. Prayer—Brother John Rasmussen. Time was spent in discussing the new white cards and the reactivation program. Benediction—President Jones.

PRESIDENT: Let's recapitulate. We take the white cards and assign them to the Fact Finding and Reporting Committee. That's your committee, John. (To secretary) How many men in the quorum?

HENRY: Fifty-eight.

PRESIDENT: Who's on your Fact Finding and Reporting Committee, John?

JOHN: I have eight: Bill Henderson, Hy Peters, Jack Munson, Henry Sorensen, Jim Still, Peter Hayes, Orin Jensen, and Gus Sims.

PRESIDENT: They aren't active men?

JOHN: No, but they said they'd help me.

PRESIDENT: How much time will you need to get the cards filled out on each man?

JOHN: I met with them last Wednesday. They each took seven cards, and I have two myself. They'll get all the information they can from the ward records, and the rest on visits. I'm to see them again next Wednesday.

PRESIDENT: Are you sure they'll deliver?

JOHN: I'll phone each one tomorrow, and again Tuesday. If they have any left to do, I'll go and help them.

PRESIDENT: Fine. We'll arrange to meet with the bishopric on our next president's meeting night. (He rises, walks to phone, and dials.) Hello! Bishop Hansen? The quorum presidency would like to meet with you and your counselors next Wednesday at 8:30. Will that be convenient for you? Where? The bishop's office. We'll be there. (To John) Can you get the recapitulation sheets ready by then?

JOHN: Surely. We'll copy them as we look them over next Wednesday. Say, I'll need a box to keep them in—

PRESIDENT: Let's authorize John to buy a four by six box and an index. All in favor. (They raise hands) Go to the stationery store and buy one; bring the bill to the next meeting, and we'll reimburse you from the quorum funds. (Calls wife off right) Mary, do you have some cake before the brethren leave?

CURTAIN



ACT I
SCENE II

TIME: 7:30 p.m. the following Wednesday evening.
SCENE: The dining room of the quorum president's home. Room arrangement same as in Scene I.
AT CURTAIN RISE, the quorum president; his two counselors, John and Jack; and the secretary, Henry, are seated around the dining table busily looking at recapitulation sheets.
PRESIDENT: How did you do it, John? All here, all complete, cards in the box—how much did it cost?
JOHN: One dollar and fifty cents. Here's the invoice.
PRESIDENT: (To secretary) Write a check and make out a voucher, Henry. We'll sign it now. (To counselors) Count the unassigned men on these sheets. (They count.)
PRESIDENT: John—
JOHN: Six.
PRESIDENT: Jack—
JACK: Three.
PRESIDENT: Henry—
HENRY: Seven.
PRESIDENT: I have four. Let's see (adds) six and three are nine, and seven are sixteen, plus four—my goodness, twenty men. Well, I guess we're ready. Let's adjourn to the bishop's office. (They exit.)

CURTAIN

ACT I
SCENE III

TIME: Same evening about ten minutes later.
SCENE: Bishop's office.
AT CURTAIN RISE, the bishopric and quorum presidency are seated in a circle.
BISHOP: What is on your minds, brethren?
PRESIDENT: We have a list here of the members of the quorum living in this ward. (Hands bishop recapitulation sheets.) You'll notice on the last column those who have no ward assignment; they have nothing to do. The total adds up to twenty. The number doesn't matter, but the individuals do. Name by name, how many can you put to work? (Bishop looks at papers.)
BISHOP: Here's Jack Jones; we can use him. I wonder how we missed him before? He should make a fine helper with the M Men. John Hansen—(to counselor) Can we use John?
COUNSELOR: He might go on the Scout troop committee.
BISHOP: James Smith—
COUNSELOR: I think he smokes.
BISHOP: (To quorum president) Can you men help him overcome his habit? Then we can use him.
PRESIDENT: That's our job.
BISHOP: Orson Goff—

(The stage blacks out to indicate passing of one hour)

BISHOP: We'll use those eight.
PRESIDENT: And we'll go to work on the twelve who need help. By the way, will it be all right if we call in about a month to find out how well the eight are doing?
BISHOP: Surely, and will you let us know when you think the twelve are ready for use in the ward?

CURTAIN

ACT I
SCENE IV

TIME: Same evening about ten minutes later.
SCENE: President; his two counselors, John and Jack; and the secretary, Henry, are in a car on the way home from the bishop's office.
AT CURTAIN RISE, they are riding along discussing events of the evening.
PRESIDENT: (To counselor in charge of Church Service Committee) Jack—you have a big order in your lap. There are twelve men who need to be given projects—jobs—to warm them up and bring them into the quorums. Then there are the other members—they need to have reminders that they should be at Sunday morning meetings, at quorum meetings, and at Sacrament (*Continued on page* 60)

The Presiding Bishopric's Page



WISE LEADERS DELEGATE RESPONSIBILITY

The conducting of a successful ward teaching program depends upon the efficient operation of each stake and ward committee on ward teaching. Each member of these committees is expected to perform his duties conscientiously and carry his responsibilities to a satisfactory conclusion. No leader, regardless of his efforts and enthusiasm, can achieve the proper results without the co-operation of each member of his committee.

Division of responsibility is nothing more than delegation of authority. The importance of this phase of leadership was emphasized when Jethro observed that Moses sat from early morning until late evening hearing the disputes and problems of the people regardless of their triviality.

He inquired of Moses,

". . . What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?"

Moses reasoned,

"When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws."

Then Jethro replied,

". . . The thing that thou doest is not good.

"Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone." (Ex. 18:14, 16-18.)

Jethro urged Moses to appoint able men who feared God to assist him. His proposal was accepted; and capable leaders were appointed as rulers over companies of thousands, hundreds, fifties, and tens. These unit leaders judged the less important matters, and only the more difficult problems were referred to Moses. Moses was a great leader, but he learned a valuable lesson from Jethro in delegation of authority.

In the ward teaching program there is an unbroken chain of delegated authority filtering down from the stake presidency, to the stake committee, thence to the ward committee, then to the senior companion, and finally to the junior companion. The real burden of getting the proper response from each member of each committee and each ward teacher rests with the leaders of these committees. It is their job to get work done by other people. Leadership at its peak consists in getting men to work when they are under no obligation to do so.

Thoughtful leaders choose men to work with them who react to suggestion. When competent leaders outline duties of fellow workers, individual responsibilities are clearly defined, specific assignments are made, time limits are set for completing projects, and detailed reports of the achievements are requested after the work is finished. These are some of the procedures qualified leaders use when they have learned to delegate authority and to obtain in return successful responses from those who work with them.

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WARD TEACHER MAKES OUTSTANDING RECORD

John J. Simmons, Lorin Farr Ward, Lorin Farr Stake, possesses one of the most unusual records achieved by a ward teacher. For seventy-four years he has been serving faithfully in this capacity. He received his first assignment as a ward teacher in the days before the families of a ward were divided into districts. At that time ward teachers did their visiting during the day and often it required one or more full days to complete the teaching. With the exception of two years in the Northern States Mission, Brother Simmons has served continuously as a ward teacher since 1881. He is now in his ninety-fourth year. For

a man of his years he is unusually vigorous, never having been treated by a physician or taken medicine. He walks a distance of one mile to most of his meetings.

Brother Simmons was born in Morgan, Utah, March 7, 1864, where he lived until February 1900, when he was called by the First Presidency with fourteen other families to colonize the Big Horn area in Wyoming. He lived at Byron, the community he helped to build, until 1913, when he moved to Oakley, Idaho. He owned and operated department stores at Byron and Oakley. After his retirement in 1949, he moved to Ogden, Utah, where he now resides.



John J. Simmons, shown with his wife, Bertha Sessions Simmons.

His experience in Church capacities has been varied. In addition to his mission and ward teaching, he served ten years as a Sunday School superintendent and several years as a superintendent of the YMMIA. He has taught Sunday School most of his life and served as ward chorister for fifteen years. As a musician, he was also a member of the first band in Morgan County, Utah, and in Byron, Wyoming.

He has had the privilege of shaking hands with all the Presidents of the Church with the exception of the Prophet Joseph Smith. He has served faithfully under thirteen stake presidents and the same number of bishops. He is the father of eighteen children, sixteen of whom are living, and has 129 grandchildren and great grandchildren. John J. Simmons has taught the gospel by both precept and example all of his life.



Charles Walter Heater, grandfather (left), Nelson Jacob Heater, son (center), and Robert Grant Heater (grandson, right), recent converts to the Church, Yakima Ward, Richland Stake (Washington), were all ordained deacons the same day.

STUDY GUIDE FOR WARD TEACHERS
FEBRUARY 1958

Search the Scriptures

We are taught that man cannot be saved in ignorance. (D & C 131:6.) The knowledge we gain in this life continues with us eternally. It is important, therefore, that we acquire knowledge of God's plans and purposes for the salvation of his children. Other useful knowledge is, of course, desirable, but no amount of knowledge of history and the sciences will compensate for the lack of a knowledge of the gospel. The Savior during his ministry admonished the Jews to "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) Reading the standard works of the Church—the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price—and becoming familiar with the truths and doctrines contained therein should be a regular practice in Latter-day Saint homes.

A vital part of the Lord's plan is for us to come to earth to gain a knowledge and understanding of eternal truths. There is a growing tendency, however, to neglect study of the scriptures that contain these truths. There is a disposition on the part of many to be careless or at least to fail to heed the injunctions to study the scriptures as contained in the standard works. We are instructed that parents who fail to teach the principles of the gospel to their children will be held responsible for such failure. (D & C 68:25.) Parents failing to gain this knowledge themselves will forfeit some of the blessings promised to those who acquire a complete understanding of the gospel.

It is suggested that each family follow a program of scripture reading collectively and individually. Families in which this commendable practice is followed bear testimony to its value.

Addison, when emphasizing the importance of reading the best books, had this to say, "Reading is to the mind, what exercise is to the body. As by one, health is preserved, strengthened, and invigorated; by the other, virtue, which is health of the mind, is kept alive, cherished, and confirmed." Reading the standard works keeps one in good spiritual health. These books provide food for the soul.

Conduct worthy of emulation; increased spirituality; maintenance of high moral standards; acquisition of noble virtues; greater faith; happiness; self-discipline; and appreciation for the qualities of culture and refinement are the blessings of those who make it a practice to search the scriptures.



"Christ Blessing the Disciples."
Painting by Anton Dorph.

Jesus

by Doyle L. Green,
Managing Editor

It was Tuesday of the Passion week. Jesus had but three days in which to complete his work in mortality. Early morning found him with his faithful followers making his way from Bethany past the Mount of Olives to Jerusalem to spend the day in his Father's house teaching the people.

But no sooner had he started to teach than he was accosted by "the chief priests and the elders of the people" with a question designed deliberately to trick him into committing blasphemy so they could arrest him.

"By what authority doest thou these things? and who gave thee this authority?" they demanded.

"I also will ask you one thing, which if you tell me I, in likewise will tell you by what authority I do these things," Jesus responded.

"The baptism of John, whence was it? from heaven, or of men?"

What could they answer, they asked themselves. If they said "from heaven," they supposed Jesus would then ask them why they had not believed. On the other hand they dared not say "of men," as they feared the reaction of the people who considered John a prophet.

"We cannot tell," they answered.

Jesus had won his point. "Neither tell I you by what authority I do these things," he said.

Then making another attempt to show the unbelieving Jewish leaders the folly of their ways, the Savior related three stories: the parables of the two sons, the wicked husbandman, and the king's son. Ever forgiving, ever patient, the Lord used all of his wisdom and his great

See page 63 for footnotes.

Teaches in the Temple

power as a teacher to convert the Pharisees to his divinity. This time he was more outspoken than ever before regarding their fate if they continued to harden their hearts toward the truth.

Angered by his words, the Pharisees "sought to lay hands on him" but were afraid to do so because of the assembled multitude.

Instead they tried again to concoct a cunning plan to "entangle him in his talk," or "catch him in his words," as Matthew and Mark so aptly phrased it.

Through their scheming they came up with a loaded question, thinking that by it he could be accused no matter what his answer. Note how deceitfully clever their question was worded: "Master, we know that thou art true, and teacheth the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

"Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar or not?"

Were they never to learn that their combined cleverness and cunning was in no way a match for the wisdom of the Lord? How quickly Jesus saw their evil purposes. If he were to say it was not lawful, he could be accused of actively opposing the Roman government. If he admitted it was lawful, he might be called a traitor to the teachings of his people.

"Why tempt ye me, ye hypocrites?" he questioned. Then, calling for a Roman coin, he asked, "Whose is this image and superscription?"

"Caesar's," they answered.

"Render therefore unto Caesar the things that are Caesar's;" he counseled, "and unto God the things that are God's."

The Pharisees were silenced. Marveling at Jesus' wisdom, they went their way.

Now it was the Sadducees' turn. We remember that this group of people did not believe in the resurrection. Their question was more complicated but just as loaded as the one asked by the Pharisees. As one might expect, it concerned the life after this. Referring to a law of Moses which stated that if a man die his brother should marry his widow, they described a hypothetical situation in which there were seven brothers. The first died, leaving his wife to the second brother who likewise died, leaving her to the third. This continued through to the seventh. Then came the question: "Therefore in the resurrection whose wife shall she be of the seven, for they all had her?"

The Savior's answer was very abrupt and to the point: "Ye do err, not knowing the scriptures, nor the power of God," he said.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Luke quotes the Savior as saying on this occasion: "The children of the world marry, and are given in marriage:

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Latter-day Saints understand the Lord's meaning. We know that no marriage will last into the eternities unless it is properly performed by one holding the authority on this earth.

Then to show the Sadducees were in error in their belief concerning the resurrection, the Savior added, "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

"For he is not a god of the dead, but of the living: for all live unto him."

The clearness of the doctrine expounded by the Savior astonished the people. One scribe was bold enough to comment, "Master, thou hast well said," but the Sadducees were silent and did not dare ask any further questions.

By this time the Pharisees had conferred together and were ready to tempt the Lord with a question put to him by a lawyer they had selected to represent them. This query, "Master, which is the great com-

mandment in the law?" brought forth these words from the Savior.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets."

Perhaps the Pharisees thought Jesus would not dare single out any one commandment as the greatest, but he surprised them by naming the greatest, the second, and even stating that all the other commandments were based on these two.

The lawyer who had been the spokesman in trying to trap the Lord was so impressed with the answer that he said, "Well, Master, thou has said the truth: for there is one God; and there is none other but he;

"And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifice."

"Thou art not far from the kingdom of God," Jesus told him.

Now it was Christ's turn to ask a question. "What think ye of Christ?" he said; "whose Son is he?" That seemed like an easy one to answer so the Pharisees quickly responded, "The son of David."

Quoting from the book of Psalms Jesus pointed out an occasion in which David called Christ his Lord. "How is he then his son?" he asked. There followed a silence. Not one of the learned men in the congregation, not a Scribe, not a Pharisee, not a Sadducee, answered a word, "neither durst any man from that day forth ask him any more questions."

Then came a scorching denunciation of the Scribes and the Pharisees by the Lord. This time he did not speak in parables, but his words were straight and cutting and no one was able to misinterpret them. He accused them of doing their works to be seen of men, and to be honored of men. He called them hypocrites for they would not enter the kingdom of heaven nor would they permit anyone else to enter in. He called them fools. He said they were blind. They strained at a gnat while swallowing a camel. They appeared white on the outside, but inside they were full of dead men's bones, and all uncleanliness. They appeared righteous to men, but in truth they were full of hypocrisy and iniquity.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" he questioned them.

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: . . ."

After he had finished with his scourging of those wicked leaders he lamented, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

"Behold, your house is left unto you desolate.

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Leaving his preaching, Jesus sat down, evidently to rest, "over against the treasury," and watched the people making their contributions to the temple fund, observing that many rich men contributed large sums.

When a poor widow made her contribution, which consisted of two mites, or one farthing, he saw an

VENDOR OF THOUGHT

by Bessie Saunders Spencer

The teacher is an ancient hope of men.
Through plodding hours he shapes the pliant youth,
And by his word and tracings of the pen,
He gives young lives the tempered lines of truth.
His task is done not always in wide halls,
But in the lonely cabin on the hill
Or lone room where the ocean ebbs and falls
And faith and morning meet upon the sill.
Perhaps this vendor of immortal thought
Was long in embryo in time, to be
An ageless force when earth was formed and brought
To being with its light and land and sea,
For he who knows the power knowledge brings
Is loath to compromise for lesser things.

opportunity to teach another great lesson. Calling his disciples he said to them, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

"For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Among those who came to worship at the Feast of the Passover were certain Greeks who approached Philip with the request, "Sir, we would see Jesus." Philip carried the word to Andrew, and together they went to tell the Lord.

"The hour is come, that the Son of Man should be glorified," Jesus said unto them. He further explained that if a kernel of wheat falls into the ground, even though it dies it will produce much fruit. "He that loveth his life shall lose it;" he explained, "and he that hateth his life in this world shall keep it unto eternal life.



"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause come I unto this hour.

"Father, glorify thy name."

Those who were with the Lord on that occasion witnessed a marvelous happening. Our Heavenly Father answered his Son with a voice speaking out of heaven and saying, "I have both glorified it and will glorify it again."

Naturally the people were amazed. Some who heard the voice said that it thundered; others said, "An angel spake to him."

"This voice came not because of me," Jesus said to those who were with him, "but for your sakes." Jesus then indicated that he would be killed by crucifixion or by being "lifted up."

The people answered him, "We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is the Son of man?"

"Yet a little while is the light with you," Jesus replied. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not where he goeth.

"While ye have light, believe in the light, that ye may be the children of light." He then "departed, and did hide himself from them."

From the temple Jesus with his disciples went to the Mount of Olives where they could look down upon the city. Concerning the temple Jesus said, "verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" his disciples asked. Jesus then proceeded to tell them of the many signs that would announce his second coming. He spoke of wars and rumors of wars, nation rising against nation, and kingdom against kingdom. He spoke of famines, pestilence, earthquakes. He said false prophets would arise and would deceive many, "but that he that shall endure until the end, the same shall be saved." He told them that the gospel would be preached in all the world, that there would be great tribulations, that the sun should be darkened and the moon should not give light, and that the stars should fall from heaven. Then he cautioned, "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

Jesus then likened the kingdom of heaven to ten virgins who took their lamps and went forth to meet the bridegroom. The five wise virgins took oil for their lamps; the five foolish virgins did not. At midnight the bridegroom came, and they all trimmed their lamps to go out to meet him. But the five foolish virgins who did not bring oil were not able to attend the marriage because they had not properly prepared. "Watch therefore," the Lord concluded, "for you know neither the day or the hour when the Son of man cometh."

The Lord then likened the kingdom of heaven to a man who before traveling into a distant country called his servants together, giving one five talents, another two, and another one. The servant who received the five talents put them to work and earned five others, as did the one who had received two. The servant who had received but one hid it in the ground. When the master returned, he said to the first servant, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou unto the joy of thy lord." His answer to the second servant was the

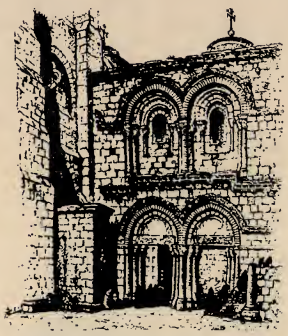
same, but to the third, he said, "Thou wicked and slothful servant, . . . Take therefore the talent from him, and give it unto him which hath ten talents.

"For unto every one that hath shall be given; and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

Jesus then told his disciples about the final judgment, likening it unto a shepherd dividing his sheep from the goats. Those on the right hand, the ones who kept the commandments of the Lord, would then inherit the kingdom prepared for them, while those who had not been faithful would "go away into everlasting punishment." He predicted the time of his death and the manner in which it should occur, saying to his disciples, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified."

That same day the chief priests, the Scribes, and "the elders of the people" gathered together at the place of the high priest, Caiaphas, to plan Christ's death. They decided that it must not be on the day of the Feast of the Passover because of the reaction of the people.

What a sad thing it is that Jesus was to be betrayed by one of the men who should have been the closest to him—Judas Iscariot, a member of the Council of the Twelve. At about the same time the chief priests were counseling how to kill Jesus, Judas went to them secretly saying, "What will ye give me, and I will deliver him unto you?" Then they bargained for the life of the Lord, and they finally agreed that for thirty pieces of silver Judas would betray the Master at a time when he was away from the multitude so that they would not prevent his being taken.



Judas Iscariot was the treasurer for the twelve; he had come to love money very much. He was a living example of Jesus' teaching, "Ye cannot serve God and mammon." On one occasion when Mary took a pound of very costly ointment and anointed Jesus' feet and wiped them with her hair, Judas was irate. "Why was not this ointment sold for three hundred pence and given to the poor?" he said. But John, who tells the incident, recorded that Judas was not concerned about the poor at all but that being a thief he wanted to see that much money put in the treasury so that he could steal it for himself.

"Let her alone:" Jesus said, "against the day of my burying has she kept this.

"For the poor always ye have with you: but me ye have not always."

Next Month: Jesus Is Betrayed

Research in England

(*Continued*) names in which I was interested: Cook, Broad, Whale, Birch, Brooks, and Chamberlain. I succeeded that day in deciphering from the records a family of Chamberlains. I found later that I had already obtained that same record from a book in Chaucer House. I was, therefore, merely covering old ground, but I knew then that I was reading the writing correctly. A third visit to Salisbury revealed nothing more.

I next planned to visit the individual parishes where my ancestors had lived. Accordingly, in October 1952, when I was given a three-day leave, I traveled to Reading, Berkshire, to meet Mr. Felix Hull, the Berkshire County archivist. Mr. Hull welcomed me cordially. Since I was a serviceman, he allowed me to search the volume of original parish records that he had collected.

Chievely is a small village consisting of a few stone and brick houses huddled together and an old chapel to one side on a slight hill. There I met Canon Hazel, with whom I had corresponded previously, and told him why I had come. He then directed me to the house across the road, where one of the few living descendants of the Chamberlain family still resided. In a front flower garden stood a little old woman bent low with age and toil. Her fingers were worn and blue from digging in the garden. The nerves had died in her hands. This was Mrs. Taylor.

When I introduced myself, she became excited, exclaiming that her father's name was also John Chamberlain. She said that she was the youngest and only one remaining of fourteen children. She gave her age as seventy-four. We went into the house, where she introduced me to her husband and set me down to enjoy a piece of "Berkshire Laudy." Then she told me that her deceased sister Bessie had corresponded with a cousin in Utah. Mrs. Taylor thought she still had some of Bessie's letters and pictures. She agreed to find them while I walked up a short lane to examine tombstone inscriptions in the churchyard.

I copied several inscriptions that contained information about the Chamberlains. As I was completing my copy of the last inscriptions, I noticed Canon Hazel entering the church and asked him if I could look into the records. He explained that he had already extracted the Chamberlain entries and sent them to some Chamberlains in Utah. Nonetheless, I stated that there were a few dates missing and that I would like very much to see if they were not in these records.

He asked me if I was a Mormon, and I feared that the truth might prejudice him enough that he would not let me search. But I answered honestly, and he became more friendly. In the short conversation that followed he consented to help me make a complete search of all records kept there.

We entered a room to one side of the altar, where he opened a large metal trunk filled with records of births, deaths, and marriages. Some of them dated back to 1600.

We perused each volume, and I

copied every entry of my family surnames. Surprisingly, we found the very entries I was looking for. They had been overlooked. At that time I was very thankful for my previous experience with that style of writing, and was able to read rapidly. I thanked Canon Hazel for his time and effort and returned to the Taylor home.

Mrs. Taylor had succeeded in finding several pictures, but no letters. She showed me the pictures, unfamiliar to herself, that only Bessie could have identified. One larger picture in a wooden frame caught my eye. It was a man's face and strangely familiar. Mrs. Taylor graciously permitted me to remove it from the frame to see if there was an inscription on the back. Overjoyed, I read these words: "To my cousin Bessie from Thomas Chamberlain, Orderville, Utah." I was thrilled beyond words, for to my knowledge this was the first picture I had ever seen of my grandfather! She gave me the picture, which I shall always treasure. Thanking her fervently, I caught the bus back to Newbury to spend the night. I felt that I had truly been blessed as I looked over my findings of the day and knelt in that cold little room and thanked God.

The next day was Sunday. I went to Winterbourne, which is a few miles west of Chievely.

The Winterbourne chapel stood on a little hill at the west of town. Around the chapel stood the crumbling remains of many weather-beaten tombstones. When the virger or caretaker came to prepare the chapel for the morning service, I gained permission to search the registers.

In my search there I came upon the entry of the marriage of my great-great-grandfather, Steven Chamberlain, to Jemima Brooks. I copied all the entries on my family surnames.

After the meeting, when I had completed my search, I walked west to the next town. There at Boxford I had only a few minutes in which to begin searching before it was time to catch the bus back to Newbury. I had to meet a speaking assignment in the Reading Branch that afternoon. The minister and his wife at Boxford treated me very kindly. They gave me some apples, realizing that I had not eaten all day.

I have not had the privilege of returning to those villages again, but I did visit the archives at Reading frequently and copied many pages of information from the registers there. During all my searchings I acted as a researcher. I copied what I saw and sent it to Susan Massey in Salt Lake City. She then worked over my findings, sifting the names and information into family groups ready for temple work to be done.

I had only begun, it seemed, when I was called home to the dairy farm to fill the vacancy of my twin brother, who had been drafted while my parents were on their mission to Kentucky.

The Church has now microfilmed the records in Reading, and I look forward to continuing my search here in Utah.

Upon my return from England, I learned that from the information I had sent, over sixty family group sheets had been filled out and submitted for temple work. Later I had the wonderful privilege of taking my Sunday School class from Kanab to the temple and baptizing them for 133 of my ancestors whose names the Lord had helped me find while I was in England.

To Be a King

(*Continued*) despised, that she chanced upon a stranger and staggered after him as he climbed a mountain slope. Then, she watched him kneel to pray, watched as his countenance began to emanate a heavenly light. Awestricken, she had drawn near to the figure, then fallen and kissed the hem of his garment. At that moment new life coursed through her veins. . . . She had been cured, had gazed into the face of the Master!

Elihu recited the woman's entire account, in intimate detail, with awed tones and a countenance full of reverence. And when he had finished, the four of them sat silent. At last Ruth spoke: "And you actually heard this story from the woman's own lips?"

"Yes," replied the white-haired Elihu, "and I doubt not a word of it."

"It was a remarkable experience," said Martha. "I can see the Master as he smiled on the woman. I wish you had spoken to him on the mount. It is the sweetness of his voice in answer to a simple question, the divine look in his eyes, or a smile such as he gave Naomi that brings conviction."

"I agree with you that his voice is the sweetest I have ever heard—like heavenly music," said Father Elihu. Often since leaving Jerusalem I have regretted not speaking to him personally. Once I approached him with the intention of doing so, but seeing Zebulon in the distance and urgently desiring a word with him, I abandoned the sinless for the corrupt man.

"You saw Zebulon in Jerusalem? It was reported here that he had gone to Rome with the intention of remaining there."

"Nevertheless he is in Jerusalem, and conspiring as usual, this time against the Master. However, he has taken a strange fancy to our friend Abner, who is with him constantly, and Zebulon can do nothing without word of it coming to us."

"Are they still plotting to rob David of his property?" Haran asked.

"Assuredly they are. To rob a believer in the Nazarene is considered a worthy act. His enemies thought their plot to take his property was complete in every detail; but my influence is still felt, and the days spent in Jerusalem were not wasted. Your enemies will meet some unexpected difficulties, David."

The conversation turned to Haran's complete conversion.

"I knew the conflict must soon end," the old man said. "Mental contests, like physical ones, cannot continue indefinitely. One power or the other must succumb."

"Father Elihu, tell me frankly how you would have had it end in Haran's case," said Ruth; "should he have renounced his friends or this strange man?"

"Had I Haran's conviction," he answered, "no power under heaven could restrain me from following the Master."

David rose and walked uneasily up and down the room. "How recreant I have been. Although convinced of the Master's divinity, I have not followed him. But the

thing he asked me to do remains undone, which means that I have done nothing."

"You judge yourself too harshly, though I have expected such an outburst," rejoined Elihu.

"I consented to the marriage," Ruth added, "knowing well that David could not long be restrained. But is the Nazarene not likely to come this way soon? Let us invite him to make our home his. I am eager to meet him and judge for myself."

The idea seemed a good one, and Elihu prepared to take his departure. "It is time for old men to be in bed and for young ones, too. I shall wait for you lovers outside, and please do not entirely forget my existence."

An upper room in Ruth's home had been prepared for the wedding, and as the evening shades were stealing over the beautiful city, David arrived. The treatment accorded him by most of his young wealthy friends had been so offensive that he would not ask them to participate openly in the festivities, as was customary, and therefore he came unattended. He was joined at the door by Haran, who likewise had come alone.

Ruth was surrounded by a number of young girls—friends who weeks before had been invited to wait upon her at the wedding. The long veil which covered her from head to foot did not entirely conceal the beautiful face which to David was so dear. He was touched by the expression on her countenance, a mingling of trust and fear.

They stood side by side under a canopy with the usual crowns upon their heads. The ceremony was performed.

Following the marriage of David and Ruth, Haran and Martha were made one. Then the company departed for David's home to partake of the prepared feast.

When the guests had all departed, David slipped into the garden. A moment later Ruth came down the moonlit path lined with pomegranate trees.

"Do you prefer solitude, David?"

"Oh, my beloved, I was just thanking heaven that my days of solitude are past. Distance may separate us, but I shall never be alone again."

Together they walked up and down and about the grounds. The cool night air was laden with the

The Price of Learning

Richard L. Evans



Because of their love for us, or because of the spirit of sincere service, parents, and others also, do many things for us—and so often, so many of us find ourselves so much on the receiving side. There is scarcely a parent worthy the name who wouldn't do anything he could in honor do to help his child acquire the essentials for a full and effective life. But this we must remember, as parents and as children, as teachers and as students, and in all the relationships of life: There are some things you can give another person, and some things you cannot give him, except he is willing to reach out and take them, and pay the price of making them a part of himself. This principle applies to studying, to developing talents, to absorbing knowledge, to acquiring skills, and to the learning of all the lessons of life. When a student is faced with an examination for which he is poorly prepared (when he is cramming and trying to take in overnight the knowledge he should long before have absorbed in small daily doses), perhaps most parents, with their soft and sympathetic hearts, would, if it were possible, literally learn their children's lessons for them—English and algebra and calculus and chemistry, and all else, including some of the more sobering lessons of life—if they could. But there are some things we cannot learn for anyone else; there are some things we cannot do for anyone else. We can encourage; we can teach; we can hire others to teach; we can pay the tuition; we can provide the tools and the texts, the instruments and opportunities, but he who learns must be willing to pay the price; in work, in study, in the pain of practice, in earnestness of effort. (The Lord God himself cannot—or will not—make of us something we are not willing to pay the price of becoming.) The effort of doing, of serving, of absorbing, of assimilating, is an inescapable part of the price we pay for acquiring within ourselves the good things that are offered. Help is always most effective when it comes in collaboration with our own efforts. We call on Emerson to summarize the subject for us in this simple sentence: "Do the thing—and you shall have the power, but they who do not the thing have not the power."[1] Neither parents, nor teachers, nor anyone else, can make of any of us what we are not willing to become, what we are not willing to work at. The principle of participation is one of the great and saving principles of life, both as to things pertaining to time, and to eternity. "Do the thing—and you shall have the power, but they who do not the thing have not the power."

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 20, 1957, Copyright 1957.

See page 63 for footnotes.

OMEN

by Maryhale Woolsey

A young boy watched a plane in circling flight.
His eyes, enraptured, marked its silver grace
Until it passed between him and the sun;
Its shadow fell upon his upturned face.

perfume of roses and other flowers.

The following days were full of joy for David and Ruth—but still David longed for another opportunity of meeting the Master to strengthen his faith lest it waver. Reports had reached the newlyweds from time to time of the Teacher's doings.

One morning as David was strolling in the garden a servant handed him a letter from Father Elihu informing him that the Nazarene was in great peril and that Elihu had left immediately for Jerusalem, hoping to afford the Savior what protection he could.

David's naturally active spirit prompted him instantly to follow to Jerusalem. He departed with all haste. The rough mountainous road leading to Jerusalem was traversed with dangerous speed. The tortuous road had brought him through Bethany and almost to the Garden of Gethsemane, when a small party approached which included Father Elihu. The old man's dejected attitude aroused serious forebodings in David's heart. Father Elihu's eyes were upon the ground. Dismounting wearily, he took his young friend in his arms. He spoke brokenly and with deep emotion.

"David, I am not surprised to meet you, but you come too late even to see him whom you loved."

"What has happened?"

"The Master is dead."

The young man was too much stunned by the message to comprehend its full import. Only his livid face gave evidence of how deeply he was affected.

"Dead! You say the Master is dead?" he asked at last. "But he could not die! He was the promised Messiah who was to redeem his people and be their king. He was Master of death. Why, only a moment ago I passed the tomb from which he called Lazarus forth. Man could not kill him. You assured me of that yourself."

"I know that was my belief. But I was in error; men have killed him and in a most frightful manner. David, he was crucified; think of it, crucified! And between two thieves as if he had been a dangerous malefactor instead of the holiest man that ever trod the earth. Nothing that could humiliate or degrade him was left undone."

"I cannot believe it. Why should the Messiah suffer such degradation when he has done nothing except for the betterment of mankind?"

"I can give no satisfactory answer. Until the last moment, I expected his supernatural power, many evidences of which I had seen, to triumph over his enemies. In that I was disappointed; but this much can truly be said, he lived and died like a God in everything except worldly glory."

"And all your efforts to save him failed!"

Bleakly the two of them stared at the ground.

▬

When faith springs up in the heart, good works will follow, and good works will increase that pure faith within them.

—Brigham Young

▬

"David, I cannot explain it any more than you could make clear to others your belief in this man, but I am somewhat reconciled."

"Reconciled to his death when he should have been your king?" David exclaimed.

"In one sense, no! Right gladly would I punish those who participated in his death, but an old man's view of life differs greatly from that of a young one. Existence does not end with death, and while the thought is by no means clear to me, we must remember that the Nazarene was never bound by the narrow limitations which confine us, and, though it is inexplicable, at this moment it seems possible that he may even yet be our king."

"You comfort me greatly," David answered. "But now . . . it is I who doubt you. Why should he have died? Why? The Messiah nailed between two thieves!" Contritely he murmured, "Well, perhaps I may be able to do something for his afflicted followers in Jerusalem."

"Then I, too, shall retrace my steps. My influence may be of service to you."

But the younger demurred, "I fear another visit to the dreadful place will overtax your strength."

"No fear of that. My strength is sufficient, and alone in Jerusalem you would become involved in endless difficulties."

In silence the two friends turned their faces toward the city where the crucified King lay. Not until the following day did they find any of the disciples. That morning the two had separated to search, and shortly thereafter David encountered a wealthy friend who had espoused the Master's cause. From this man he learned that the body had been given a decent burial—and more important, that the crucified one had said that he would rise again!

Rise again! Filled with hope, David hastened to communicate this intelligence to Father Elihu. He saw the old man near the Tower of David in the midst of a number of acquaintances, among whom, as he drew nearer, he saw Zebulon.

He had so much reason to abhor this adversary that he would have withdrawn had Zebulon not seen him and called him into the group saying:

"What say you now about your Messiah? Truly you selected a marvelous king to worship!"

David was too depressed to answer such taunts and made an effort to leave, but the other seized his arm and detained him.

"It is not surprising that this company displeases you," continued Zebulon triumphantly, "for there are a number here, and I rejoice at being one of them, who assisted in the downfall of that impostor whom you insanely delighted to revere. I had the satisfaction of spitting on him, and now I am going to keep a promise made long ago that I would do the same to you," and he spat in David's face.

"You scoundrel, Zebulon," Elihu thundered, "to boast of such dastardly deeds! David believes in the Nazarene who taught the doctrine of submitting to insult, but I can avenge his wrongs," and the old man brought his staff down upon the offender's head with such vigor that Zebulon was felled to the ground.

A great commotion ensued, but the older man calmly awaited a chance to speak,

"I am fighting my boy's battles today. If any of you desire to fight this murderer's, or if he is anxious to continue it himself, there are still a few good strokes left in this old arm and staff. Gideon, you have usually struck his blows for him. What have you to say? Will you stand forth in his stead?"

Gideon was vastly amused and



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delighted. He laughed uproariously.

"No," he said when his mirth had somewhat subsided. "I am no match for you. In this instance, this murderer, as you truly call him, may fight his own battles and take some of the blows he so richly deserves."

Casting a look of scorn at the prostrate Zebulon, Father Elihu took David's arm and the two departed. Both of them had decided to remain in Jerusalem long enough to behold the Risen Lord or to convince themselves that the promise in that regard was not to be taken too literally.

(*To be concluded*)

Assurance in uncertainty

Richard L. Evans

THE SPOKEN WORD

The momentous events of these days come too swiftly to absorb, with the ever-threatening areas of eruption, and the impact of man's launching out into unknown orbits. And to the tensions of these times, we sometimes react in one of two ways, each the opposite of the other: We sometimes seem to go about as usual, as if there were no newly threatening forces—or, we sometimes seem to brood, as if there were no satisfactory solution. But for such times—for all times, in fact—there are some essentials for effective living of life. Ignoring what is happening isn't one of them, and giving up isn't another. One of the essentials *is* learning to live with uncertainty. Every generation has had to live with its share of uncertainty, and there is ample evidence of it in the widely scattered ruins of fallen fortresses, and castles in picturesque decay, once thought to have commanded impregnable positions. Always someone has made a better weapon. Always someone has devised a defense against that weapon, and always someone subsequently has made a yet more deadly weapon. Always when man has put too much of his trust in mere physical forces, someone always has outthought him or outfought him or outflanked him, or time has taken over and laid his efforts low. And so civilization has gone through its cycles of uncertainty. And finally it comes down to this, does it not?—to faith and work—faith in the love and purpose and eternal promises of him who made us in his image, and who gave us the gift of life; and work, in doing the very best we can, in using the intelligence and tangibles that he has given us, and in keeping his commandments. And whether man meets man in the dust and mud of the earth, or projects his missiles into the outer orbits, having worked all we can, having repented of our past errors, having done all we can to the best of our ability, we can find assurance in the midst of uncertainty. Life moves so swiftly anyway; the years come and go so quickly, that we feel it timely to recall again a sentence that Thomas Carlyle wrote in a letter to John Carlyle: "The crash of the whole solar and stellar systems could only kill you once."[1] And so, not ignoring facts, and not relaxing vigilance, but in earnest searching and seeking and working, and repenting, and doing all that can be done to the best of our ability, we can trust the Father of us all, who gave us life here, to give us life everlastingly, with the possibilities of peace and progress and a sweetness of association with our loved ones, and all else that is earned. And with this faith we can face all the events of life, in the assurance of this sentence from Emerson: "All I have seen, teaches me to trust the Creator for all I have not seen."[2]

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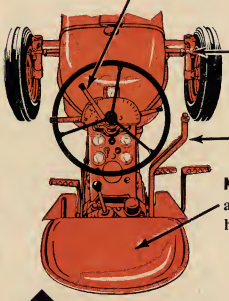
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The Dead Sea Scrolls

(*Continued*) Isaiah 29 would be better accounted for as being deliberately made after our Lord's day as described in 1 Nephi 13. If my thinking is correct, we shall have to give thought to the possibility that the Isaiah scroll is dated a little too early—let us say about two hundred years.[5] I shall not press the point, but Book of Mormon students should give the matter serious consideration.

3. The Isaiah scroll is of relatively little use to Latter-day Saints as showing the antiquity of the text of Isaiah in the Book of Mormon. The Greek, Syriac, and Latin versions are of far greater service to us in this respect.

4. The Book of Mormon text of Isaiah should warn us, as indicated above, that the use of the Isaiah scroll for textual critical purposes should be open to grave suspicion. Unusual care should be exercised in emending the Hebrew text of Isaiah on the basis of the scroll.

Aside from our interest in the Book of Mormon, it should be understood that the scroll has great value to the scholar in matters pertaining to Hebrew spelling, grammar, and paleography (the science of describing or deciphering ancient writings). Certain other scrolls are also valuable in this respect, as may be expected.

All of the scrolls found at Qumran are undoubtedly of value to the historian dealing with Judaism and Christianity. The specialists in the fields of Old Testament and New Testament are, of course, much concerned with them. And as Latter-day Saints we are especially interested in anything these scrolls may contribute to our knowledge of facts concerning the New Testament period.

In the remainder of this article I shall restrict myself mostly to comments involving the following scrolls:

(A) The Habakkuk Commentary

(B) The Manual of Discipline or Rule of the Community

(C) Selections from the War of the Sons of Light with the Sons of Darkness (as found in Dr. Millar Burrow's translation in his book, *The Dead Sea Scrolls*)

(D) Selections from the Thanksgiving Psalms (as found also in Dr. Burrow's text)

The original Lamech scroll, which at first could not be opened, has now been opened and translated. It is written in Aramaic and consists of an expanded paraphrase of Genesis 5-15, in which the leading characters tell their story in the first person. In its style and terminology it is said to remind one of Daniel and the apocryphal *Jubilees* and Enoch. With this slight diversion, let us now confine ourselves to the scrolls mentioned immediately above.

It should be kept in mind that scholars know that the people of the Qumran community had the Old Testament and much apocryphal literature in their possession. Many similarities in expression between the scrolls and the New Testament and other Christian writings could be due to a common source.

Certain scholars have made sensational claims about the light that the scrolls throw on Christianity. Some have even claimed that the "teacher of righteousness" referred to in the Habakkuk Commentary is Jesus Christ. Others have suggested that John the Baptist studied in the Qumran community. Now, is there anything in the scrolls of interest to Latter-day Saints that suggests that the people of Qumran knew anything about the gospel? I mean the gospel as we usually interpret the term.

After reading the scrolls very carefully, I come to the conclusion that there is not a line in them that suggests that their writers knew the gospel as we understand it. True, much that they write we can praise, because it is based on the teachings of the Old Testament, but if they had the spirit of the gospel I fail to recognize it; in fact, there are a few definite points in the scrolls that prove they did not have a knowledge of the gospel. Their great use of apocryphal works makes us suspicious at the outset.

(1) The quotation from Isaiah 11:9 in "The Habakkuk Commentary" (Burrows, p. 369), where reference is made to the earth being filled with the knowledge of the glory of the Lord. Here the scroll is cut off, but I get the feeling that what is said betrays a lack of correct knowledge concerning the passage. Though this point is somewhat inconclusive, the reference on the same page of Burrow's book to the "preacher of the lie" points in the same direction—they did not know the gospel.

(2) The references in the *Manual of Discipline* (Burrows, p. 380, lines 23-26), where it is said that one who bears a grudge against his neighbor without justification shall be punished six months and also where it says that one who speaks with his mouth the word of a fool shall be punished three months. These rules of an order such as are referred to seem innocent enough in themselves, but are hardly the work of people who knew the gospel. The six-month and three-month punishments seem foreign to the ways in which the Lord would punish offenders. If these instances are not enough, the reader's attention is called to the last paragraph on the same page of Burrow's book.

(3) A reference in the *Manual of Discipline* to Isaiah 40:3 and a subsequent commentary on it (Burrows, p. 382, lines 12-16) show that the Qumran community was one of ascetics, and this fact should warn us that these people did not know the gospel. The true Church of Jesus Christ does not foster asceticism. Consequently, we should not expect the scrolls to shed much direct light on the Early Church.

The fact that the *Manual of Discipline* reveals a community having all things in common does not mean that the early Christian Church practice (Acts 4:32-4:11) was based on the Essene practice or that the Christian laws governing the order were in any way governed by those

NEIGHBOR

by Eleanor Alletta Chaffee

Her hair you would never remember;
No stars glowed in her eyes;
No drama quickened her even way
Or touched her to surprise.

She baked and mended and raised
Her precious four without
Complications: her simple faith
Untarnished by any doubt.

But when she left, they missed her
As one lacks, after storm,
The quiet blessing of sun on stone,
Or in winter, the slow flame, warm.

of the ascetic community. The chances are good that the Lord gave Peter a special revelation to commence the practice in the Church and communicated the nature of the rules that were to govern it. The Church would not attempt to have all things in common without express directions from the Lord. The rules of the Essene order were man-made; those of the Christians would be given of God.

Much has been made of the practice of ritual immersion, or baptism, among the people of Qumran. Some scholars have supposed that John the Baptist derived the idea of baptism from them. That the practice of baptism was employed among the people of Israel before Christ's time ought not to surprise any Latter-day Saint who has read the Doctrine and Covenants. (See D & C 84:25-28.) The chances are, of course, that the people of Qumran practised the rite without proper authority. And we didn't need the scrolls to inform us that the Essenes practised baptism.[6]

The scrolls seem to make certain one thing which a particular school of New Testament scholars has denied, namely, that the New Testament period was a literary age among Jews. The abundant literature which the caves attest from the northwest region of the Dead Sea makes sure that fact.

Another interesting fact which the Qumran texts bring out is that the terminology and ideas found in the Gospel of John are more Jewish than Hellenistic. Many New Testament authorities have hitherto been inclined to think that John was a creation of Hellenistic Christianity. But parallels in thought and terminology between the Qumran texts and the Gospel of John (and some other New Testament texts) are so frequent and close that this gospel may prove to be the most "Jewish" of the four.

Aside from their technical value to scholars, I believe that the importance of the scrolls in a religious sense has been highly overrated by certain authorities. Their practical importance to Latter-day Saints is relatively small. As time goes on and further study is made of the scrolls, their true value will gradually become apparent. Sensational claims made concerning them may be allayed.

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"Be not long away from home"

Richard L. Evans



In the wandering adventures of the *Odyssey,* there appears this yearning, heartfelt plea: "Be not long away from home."[1] And Thomas Jefferson wrote this in a letter: "Abstracted from home, I know no happiness in this world."[2] Increasingly we are ever and evermore aware that high among the hallowed blessings in the life of a boy or a girl is the blessing of a happy home. And among the most blessed memories that man or woman can carry anywhere are the memories of a happy home. And among the most important privileges of parents is the making of a happy home—a home where children want to be, to which they will want to return: not a place of perfection, not a place of spotlessness, but a place of pleasantness, of helpfulness and hospitality, of some reasonable order and of understanding, of love and loyalty, not marred by the tension of expecting the impossible, nor strained by constant quarreling and contention; a place where mealtime is not for scolding or for finding fault, but for good memories of getting together. The making of a happy home is not more of things than it is of attitudes: the pleasant departing; the reassuring welcome to a child coming home from school; the kindly greeting when anyone enters; the feeling of belonging, of being wanted; the giving and keeping of confidences. Home can be a dull and lonely place, or a warm and wonderful place, depending upon who is home, and how understanding are the hearts at home. And one of the greatest compliments that can come to any home is for those who live there to want to bring their friends within its walls: a place where children want to return—a place, wherever they are, and however old they are, they remember with warm and wonderful memories. A century and a half or so ago Hannah More wrote these four fervent lines:

> "The sober comfort, all the peace which springs
> From the large aggregate of little things;
> On these small cares of daughter, wife or friend,
> The almost sacred joys of home depend."[3]

Parents and children share together the sacred opportunity and obligation to make of home a pleasant place to come to, a place of warmth and welcome, a place to which hearts "turn at eventide," in memory forever blessed, wherever we wander in the world.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, November 3, 1957, Copyright 1957.

See page 63 for footnotes.

SHADOWS

by Margaret O. Slicer

So beautiful upon the snow
The shadows of the poplar trees.
The patterns straight, row after row,
So beautiful upon the snow.
I have seen marching soldiers go
In lines less accurate than these.
So beautiful upon the snow
The shadows of the poplar trees.

Second Great Commandment

(*Continued*)

way. We all want to be included. Anything takes on new importance when we know that it includes us. Look at any group photograph and see whose picture you find first.

How wonderful it would be if we could always take that much interest in our "neighbor," especially the one who is in danger of losing his blessings by inactivity in spiritual things. We can improve church attendance by being more friendly. We usually don't go where we are not invited or where we feel strange or unwanted, whereas nothing could keep us away from church if we really felt needed and wanted, and if we understood the importance of the work of the Lord.

The next time you go to church and have a wonderful time, try to determine what it was that made the occasion so pleasant. It may have been something the speaker said or because you enjoyed the music or felt uplifted by your own feeling of devotion and worship, but quite likely it was also because some wonderful friends gave you the pleasant feeling of worthwhileness. There are people who don't feel warmth and friendliness when they go to church, and so they stay away. It may be partly their own fault, but that does not change the result.

People will not even patronize a business establishment if they are not treated cordially. A warm, friendly atmosphere and an interested and interesting personality to serve customers are the most wonderful business getters ever discovered.

Jesus has also placed this friendly, interested quality as second in importance in the great enterprise which he called, "My Father's business." It is our responsibility to help put this quality of love and friendliness in force in our lives and in the lives of others; that is, we need more "practice" in this second great commandment, not only in our hearts and in our minds but also in our actual conduct. People need more understandable evidence of our interest and desire to be helpful.

It has been said that sometimes the only Bible that people read is the Bible of our lives. We may

think that people should go to church because they love God, but some people can be brought to God most quickly through our love and example. We must furnish the initiative.

One of the most detrimental influences in human personality and progress is inertia, that quality which the dictionary describes as the tendency "to remain at rest." We tend just to stay put. We don't even vote at election time unless someone stirs us up a little bit. We also need someone to encourage us to do most of the other worth-while things in life, including bringing about our own eternal salvation. Certainly we need help and encouragement in the second great commandment, for if someone doesn't intervene in our behalf, we may lose our blessings.

The greatest power in the world to bring out the good in people is the power of love. A sincere interest and a friendly desire to serve our kind can overcome any obstacle. Napoleon said that providence was on the side of the army with the strongest regiments. But in the work of human relations and the work of the Church, success goes to those with the strongest love in their hearts and the most energy in their locomotive equipment to make that love felt. If we really loved our fellow men as we love ourselves, many millions more of our Father's children would get into the celestial kingdom.

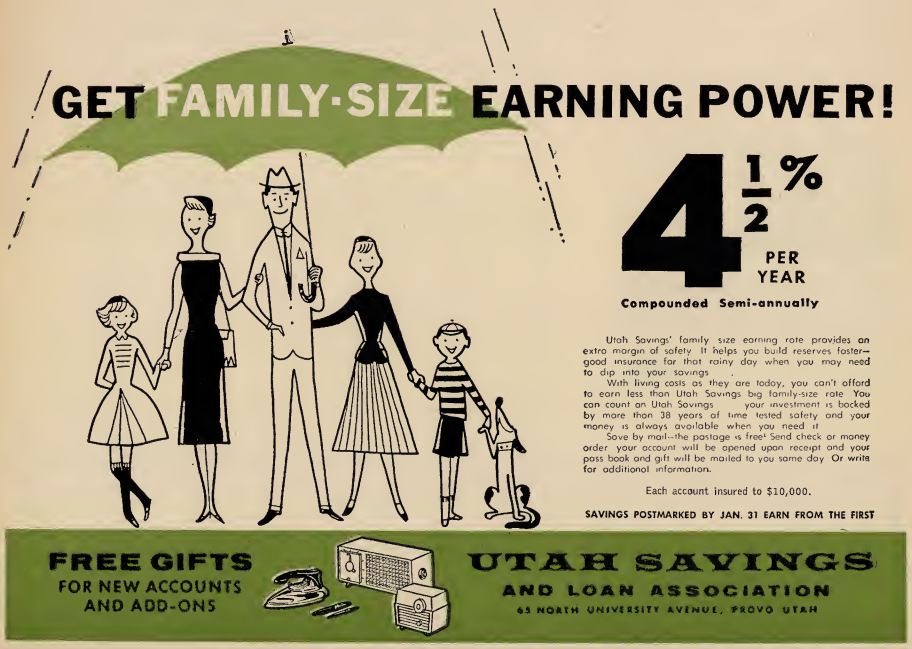
We know the tremendous importance of Church activity, including a study of doctrine, getting the right spirit, thinking the right thoughts, living the right lives. And one of the best ways of guaranteeing the blessings of the Lord to our fellow men is to put the second great commandment into action. Here are some things we might do:

1. Give the people with whom we work a personal, friendly invitation to Church activity, extending it in such a way that they cannot help feeling our interest. No general announcement, written or spoken, can satisfy this need for personal recognition. There is absolutely no substitute for the human personality in effective expression. Even the process of extending the invitation can be made a thrilling experience in satisfying this fundamental human need.

2. This invitation to activity should be extended frequently. Very seldom can a great good be accomplished in one exposure. A teacher meets his students many times. Everything, including love and enthusiasm for the gospel, is born small, and growth is a gradual process.

3. When those invited accept our invitation to activity and Church attendance, we should be prepared to give them something really worth while, including the feeling of belonging. If you invited someone to your home and then slighted or ignored them, you would probably have great difficulty getting them to return. But some who have been invited to Church activity have not felt that they have been cordially treated. We have sometimes offered them bread and given them a stone.

Emerson once said, "There is a great deal more kindness than is ever spoken. The whole human family is bathed in an element of love like a fine ether. How many people



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we meet whom we scarcely speak to, whom yet we honor and who honor us. How many people we meet in the street or sit with in church whom, though silently, we warmly rejoice to be with." This expression must not be too silent.

Missionaries never make many converts by keeping their mission a secret, and we will probably never develop great ability in the second great commandment by burying our talents in the ground. We should first recognize our need and then see what we can do about it. A detailed list of ways and means may help us.

One of our principal objectives in the work of the Lord is to make others happy. George Bernard Shaw said that we have no more right to

What would have happened—if...?

Richard L. Evans



It is likely that we all have some regrets in life, and times of wondering why we didn't do some things differently. When events have taken an unexpected turn, we often wonder what we might have done to avoid what has happened. What did we do wrong? What could we have done differently? What would have happened—if? Often in accidents or illnesses, those who feel responsible do the best they can, or all they thought they could, but sometimes blame themselves for not having done better, or for what they didn't think to do. But we cannot always be sure that what we think we could have done would have changed the ultimate outcome. Sometimes people survive cruel and crushing accidents and grievous illnesses, and sometimes people succumb to seemingly inconsequential causes. Some men survive long years against adversity, and some pass suddenly who it might seem would surely survive. In many other things also, we are brought face to face with the uncertainties of life and with the great degree of our dependence upon Divine Providence. But in all the events of life, it is natural to look back; it is natural that questions should occur. And if asking them helps us avoid repeating the mistakes of the past, then it would be well worth asking what would have happened if we had done differently. But useless regrets, regrets that serve no good purpose, should not be allowed to keep us from facing the future effectively. There are some things we can change, and some things we cannot now change. There are times when we can retrace our steps, and times when we can't. Nor can we always altogether be sure or certain what would have happened—if. . . . And as to those happenings which are now beyond our altering, it is unwise to waste our lives in brooding about them. There is much we can do, but there are some things we cannot do. We can change. We can repent. Repentance is a great principle of progress. It is the process by which we profit by the experience of the past, and we cannot afford to let our lives too long be taken over by brooding when we might be rebuilding. We must profit by the experience of the past, and look with faith to the future, and must not let useless regrets destroy the effectiveness there is yet for us to find in the future.*

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, November 10, 1957, Copyright 1957.

See page 63 for footnotes.

consume happiness without producing it than we have to consume wealth without producing it. Sidney Smith said that to love and be loved is the greatest happiness of existence, and certainly people should feel that happiness in the work of the Lord and in the worship of the Lord, not only the love that goes up and down between God and man, but also the love that goes out and back between man and man. "Love," like Shakespeare's "mercy," "blesseth him that gives and him that takes," and is one of the greatest powers for good in our lives.

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The Editor's Page

(*Continued*) practical application of this sublime principle. Membership in the Church of Jesus Christ of Latter-day Saints carries with it the responsibility to overcome temptation, to battle error, to improve the mind, and to develop one's spirit until it comes to the "measure of the stature of the fulness of Christ." Habits of intemperance and of sensual pleasure should have been buried in the waters of baptism. Truly, the happiest man is he who not only resolves, but who, with the help of the Lord, also succeeds in adding to his ". . . faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (II Peter 1:5-9.)

May the New Year be rich in blessings of love, joy, and peace; and when its annual course shall have ended, may there be less worry, enmity, selfishness, and sin to burden the passing year. Then this year will be prosperous and happy, because we have helped to make it so.

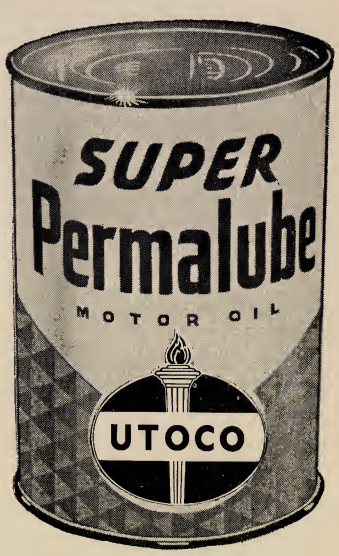
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Fibers, Fabrics, and

by Lucile L. Trost, BYU Department of

Clothing purchases are usually made with anticipation and can keep us in a festive mood for days. It was so when one Sunday dress hung in the closet—and it is true today when closets bulge with the wardrobes of women who "have nothing to wear."

But wardrobe shopping in 1958 does far more than excite us. It is likely to leave us also in awe, a little cautious and bewildered, as we discover that buying a dress has become a complex adventure into a world offering an immense variety of textiles with unheard of properties.

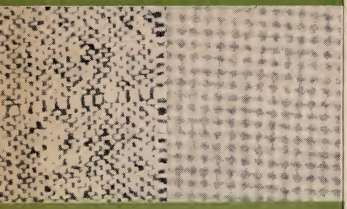
It is no wonder that the housewife has difficulty selecting clothing for her family. Such great strides have been made in the textile industry in developing new synthetic fibers, in the blending and combining of different fibers, in the improving of existing fibers, and in bringing new properties to natural and man-made fibers by applying new finishes, that even textile experts will hesitate to identify an unlabeled fabric without the aid of a microscope.

Competition among textile manufacturers has resulted in this complexity in today's textile world, but the benefits to the homemaker are numerous and wonderful. Although she finds decisions more difficult and greater planning more essential if she is to buy with wisdom and care, she finds in the choices before her greatly improved styling and serviceability.

The Natural Fibers

Cotton, silk, linen, and wool, the most common natural fibers, are still very much on the textile scene. And they are better than ever before.

Absorbent, cool, comfortable cotton is still used in its time-proven way, but great changes have also taken place, sometimes making it almost unrecognizable.



Finishes

Clothing and Textiles

New finishes now applied to it make it wrinkle-proof, waterproof, free from shrinkage or bleaching, and more beautiful than we ever imagined. Although it is necessary to touch up most cottons with an iron after washing, starching and pressing have been minimized.

Cottons give good service in sheets, dishcloths, towels, and in other items where durability is essential. We still depend first on cotton for children's play clothes, undergarments, and for utility clothing. It has moved into first place for summer wear: casuals, suits, and evening dress. No wonder its complete versatility and dependable quality have earned for it the name "king cotton"!

Silk is a luxury fabric and for strength and high lustre is difficult to equal. It drapes beautifully, is soft and warm to the touch, and since recently becoming more accessible in the United States has gained great favor in the fashion world.

Silk's resilience makes it wonderful for the traveler who needs a garment which will quickly shed wrinkles, and it is a popular fabric in best dresses, coat and suit linings, undergarments, and evening wear. A "pure dye silk" or "pure silk" label indicates a dependable product.

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MAILING ADDRESS

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Weighted silk is also on the market and should be avoided as it will not give satisfactory wear. Silk garments without labels or labeled just "silk" may be weighted.

Silk may be washed by hand in warm water if this is carefully done or dry-cleaned, and is ironed with a warm iron.

Soft, resilient wool we think of as a winter fabric, yet nowadays it is being woven so finely that it is beautiful for evening wear. Also, it blends successfully with the synthetics. Wool and Orlon used half and half give what is termed permanent pleat retention. Although this new fabric's pleats are sometimes not entirely permanent, they are far superior to any permanent pleating of the past.

Wool is also being treated for prevention of shrinkage, making it valuable for items such as socks which require frequent laundering. Wool shrinks because it is made up of fibers covered with small hooked barbs which gradually pull themselves closer together when subjected to warm dampness and agitation. There are two methods of treating wool against shrinkage or felting: In resin impregnation, the wool fibers are coated with a resin which renders the hooks useless. Hot water and great agitation can eventually remove the resin, however, and the fabric may become again subject to shrinkage. In the second method, wool is put through a chlorination bath which removes the barbs from the wool, eliminating the cause of shrinkage. One trade name given this second treatment is Sanforlan.

Wool socks, blankets, and similar items should be soaked in cool water and washed with a minimum of agitation. Wool ready-to-wear is usually dry-cleaned, but some of the new wool blends are washable.

Strong, lustrous linen is still honored among the household textiles. It has high absorbency and is easy to wash and iron to a beautiful finish. Linen is especially desirable for summer clothing because of its absorbency and crisp, fresh look. However, it has always had one drawback: it wrinkles badly.

Today it is possible to buy linen which has been treated to remain crisp and almost wrinkle-free through repeated wearings. This finish is applied most often to ready-to-wear, and should be indicated on labels. One term for it is "tebelized."

Rayons and Acetates

Rayons and acetates, the original man-made fibers, are still very much on the market and have, along with the natural fibers, benefited from advances in the textile industry.

Rayons, once referred to as imitation silk, are not imitations but very desirable fabrics in their own right. They drape beautifully and are popular in women's dresses, linings, and in children's and men's wear. They may now be successfully treated against wrinkling.

Rayons should be carefully washed in warm water as they are weak when wet and may shrink.

Acetates arrived on the textile scene soon after rayon and were used extensively for underclothing. Now they share this field with nylon and silk and are also popular in men's and women's suits, linings, and evening wear. Acetates should be washed in cool water, ironed with a cool iron.

Chemical Synthetics

Nylon, Orlon, Dacron, Acrilan, and Dynel are among the most familiar synthetics and are similar in their properties. In appearance they are often very different. All are much stronger than other fibers, with the exception of fiberglass, but are nonabsorbent. They are lightweight, crease resistant, retain their shape, and can be treated for pleat retention. They are not affected by alkalis, moths, or mildew, will not support combustion, and are resistant to chemicals.

These synthetics are also cared for similarly: washed by hand in warm water, drip dried, and touched up with a cool iron. However, because each fabric has some individual properties, specific care directions appearing on labels should be followed.

Even though fabric care has been greatly simplified with the man-mades, unless the homemaker knows what that care is, however simple, she is likely to have difficulty. If we treat the man-mades as we would the time-tested natural fibers, naturally they are disappointing. When the acetates first came on the market, homemakers were used to ironing cotton and linen, which could withstand high ironing heat, and silk, which needed only slightly lower heat. Without warning they put an iron of high temperature right in the middle of a new acetate garment—sizzle—iron-shaped hole! Many lost faith in acetates—yet this fabric wears very well and looks lovely if handled properly. *Follow the labels.*

Each synthetic is distinctive in some ways and has many and varied uses. Nylon, unmatched for wear in its pure state, is used in combination with cotton, wool, Orlon, and other fabrics in most clothing. Although pure nylon is nonabsorbent it gives unsurpassed wear, and its absorbency is increased when it is combined with other fibers. To them it lends its long-wear property.

Nylon is extensively used in both under and outergarments. It washes beautifully, as do the other synthetics, and dries without wrinkles if allowed to drip dry. One time and money saver on the market is a 100 percent nylon boy's winter jacket. Even the thread used for stitching and the knitted cuffs is nylon. The jacket is windproof, water repellent, warm, and lightweight. It is completely washable and drip dries.

Nylon picks up color from other fibers and should therefore be washed alone. Even one pair of nylon hose included with the white nylon wash may cause it to gray.

Orlon, a warm, bulky, lightweight synthetic, has a soft wool-like texture and has been used extensively in sweaters and knit goods. Dacron has all the characteristics of nylon but holds its shape better than other resin synthetics, wet or dry. It is especially popular in blouses and mixed with cotton for a soft, lightweight fabric. Acrilan looks like wool but is hand washable and easily cared for in a manner similar to all synthetics. In addition to its value in ready-to-wear, it is used in blankets, carpets, and in other household goods. Dynel is wool-like also, but is stronger than the best wool, resists stretching, and is warm but not cumbersome. It is used 100 percent in carpets, blended with cotton in underwear, with Orlon in men's hats, and in many other ways.

Vicara, Arnel, and Verel are newer synthetics. Soft, absorbent Vicara feels like wool and when used in blends adds the softness of cashmere. Rarely used by itself, Vicara gives to blends excellent resilience

and resistance to pilling, felting, and shrinking. Generally it is washed in warm water, ironed like acetates with a cool iron.

Arnel is a fast-drying fabric similar to acetates but offering improved characteristics in ease of care. It is extremely wrinkle-resistant and has excellent crease retention. Whether used alone or in blends, Arnel fabrics have no tendency toward pilling. (Pilling refers to the forming of small balls on most man-made fabrics. These "pills" should be removed immediately as they accumulate faster when left to accumulate.)

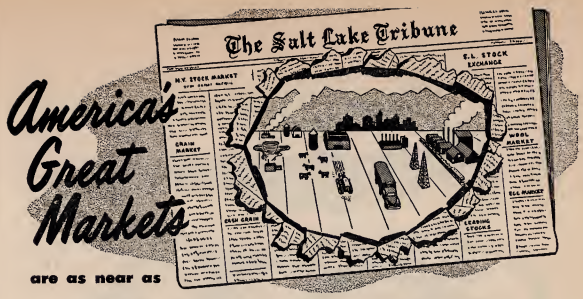
Verel, perhaps the newest synthetic fiber, will appear on the market in knit-wear blends in such items as socks, children's sleepers, sport shirts, and outerwear garments. In ready-to-wear blends, it lends lightness, exceptional warmth, and luxury appearance. Verel is used also in floor coverings, and in blankets, where it promises freedom from felting, shrinkage, pilling, and allergenic tendencies.

No one fiber or fabric is perfect. No one is best for all uses. The natural fibers are best for some purposes, the man-made ones have their advantages, and often a blend of one or more fibers gives even better results.

Blends and Combinations

When different kinds of fibers are thoroughly mixed and spun into one thread before being woven into fabric, that fabric is referred to as a *blend*. Blends are frequently made to great benefit, the purpose of the blend being to retain the best advantages of the blending components and to minimize less desirable features of each. Thus the blend performs almost as a new fiber. For a blend to have the properties of any fiber blended into it, however, at least 20 percent of that fiber must be present; for example, the nylon reinforced heel or toe of a stocking must be at least 20 percent nylon for wear to be prolonged.

The term *combined fibers* is sometimes confused with *blend*. It refers to the combining of different kinds of fibers during the weaving process (not before—as with blends). One kind of fiber may go in one direction and one in another or a fiber may be introduced for effect every ten rows or so. Various fiber combinations and patterns can be woven.



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It is important to know when a fabric is a blend or is made of combined fibers so that it can be cared for properly. One fabric recently on the market was woven of cotton fibers in one direction and nylon fibers in the other. The fabric was not satisfactory because the cotton demanded a high ironing heat to look its best—the nylon could not take high heat.

Modern textiles, in the same manner as automobiles, sewing machines, and vacuum cleaners, are continually bettered by competition and research in industry. And the homemaker is a benefactor—if she is label-minded, and if she buys and cares for clothing wisely.

Next Month: *Smart Shopping in Modern Textile Land.*

-

Search the Scriptures

(*Continued*) my law to govern my church;

"And he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he so continue." (*Ibid.*, 42:59-60.)

With salvation and damnation as alternatives for doing or not doing according to the law of the Church as set out in the scriptures, and knowing being a prerequisite to doing, nothing could be more imperative than searching the scriptures.

-

Letters and Reports

(*Continued*) ing Church History, and I thought as I read the article how appropriate this would be for our scrapbooks which we are keeping. . . .

Sincerely yours,
Addie Lou Forsberg

Chico, California

Dear Editors:

I have just received my November Era, and I am so pleased I am ready to burst. It is truly a work of art . . . a magnificent magazine. "The Saga of Mormonism section is beautiful—and the new style of "The Last Word" and "Thoughts for Your Inspirational Talk"—well, the whole magazine—is just about as perfect a one as I will ever see. It looks like it has stepped out of the millennium to give us a preview of how the magazine will be then. . . .

Anyway, I thank you, one and all for this new Era and all the ones I have received in the past four years nine months that I have been a member of the Church of Jesus Christ of Latter-day Saints.

Your sister in the gospel,
Joanne Franklin



THE GIFT

by Thelma J. Harrison

There was a mother, and God sent her a boy baby. And the mother loved her baby. She loved his sparkling eyes and his clinging fingers. She loved the tininess of him and at the same time the greatness of him, for she knew that in him there was a man.

And the mother thought, "What gift can I give this child to prove my love for him?" And as she pondered it in her mind, she thought, "I will lay up money for him. I shall spend meagerly and save with diligence that he may have wealth to buy whatsoever his heart desires." And she held her child close to her, already proud of the gift she would give to him.

But the next day as she stood looking into the crib of her sleeping baby, she thought, "No, money is not the greatest gift I can give him. I shall give him learning. The best books and the most renowned teachers in all the land shall be his."

But in the stillness of the night when the distant stars lit the heavens and the whisperings of God could be heard, the mother knew that learning was not the greatest gift she could give her little one. There came to her the knowledge that the greatest gift she could bestow was a desire to love and to hold the priesthood of God, so she resolved in her heart that this should be her gift to him.

And the child grew, and as he grew the mother taught him many things—and little by little she gave him the gift, for she also taught him of the goodness of God and his wondrous power.

And once, when the child was ill and the fever burned in his cheeks and parched his lips, she sought out the elders, and they came and laid their hands upon the child's head and blessed him. And when the sickness ebbed from the child and he marveled, she said, "It was God who made you well through the power of the priesthood. When you are twelve you may receive the priesthood, and when you are older, you may lay *your hands* upon the heads of the sick and bless them and heal them." And the child smiled for it was a good and a great thing that was to come to him.

And when with chubby fingers the child partook of the Sacrament, watching the deacons with awe and a little envy as they went about their duties, the mother said, "When you are twelve, you may become a deacon and pass the Sacrament. That is the first calling in the priesthood of God." And the child watched earnestly and waited with longing for the day to arrive.

And time passed, and at length the day came, the day when the boy child was *twelve*. And on that day he received the gift, the gift of the priesthood, the power to act for God on earth, and the gift was of more worth than the vast treasures of King Solomon—more shining than the sun. And there was a light in the boy's eyes and a gladness in the mother's heart.

But as the child grew in body and in learning, so had the mother grown in wisdom and understanding, and she realized that although the gift had been given, now she must teach the child to honor and magnify it that it might be his forever.

So on Sabbath mornings when the softness of his bed coaxed the boy to stay, the mother with gentle kindness and great love, roused him and sent him on his way.

And when he was asked by the elders to perform those duties in keeping with the gift, the mother urged him and guided him toward their accomplishment.

And when the gift began to be hidden in the clutter of many things, the mother brought it out again for the maturing boy to see, and it stayed precious in his sight, and the mother rejoiced—rejoiced that in the stillness of the night she had heard the whisperings of God.

This Is Life Eternal

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

(*Continued*) Christ was received into heaven with his resurrected body. If he is to return in like manner at his second coming, as this scripture describes, he will come in that same body. This is further verified by prophecy to a branch of the House of Israel who shall ask the Lord, at his second coming,

". . . What are these wounds in thine hands and in thy feet?

"Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus Christ that was crucified. I am the Son of God." (D & C 45:51-52; see also Zechariah 13:6.)

In the Book of Mormon there is recorded a beautiful account of Christ's visit after his resurrection to the people on this continent. At that appearance, God the Father spoke from heaven declaring,

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Nephi 11:7.)

On that occasion Jesus Christ announced himself,

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (*Ibid.*, 11:10.)

At the invitation of their Lord, according to the historical account, a large number were privileged to come forward, ". . . that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (*Ibid.*, 11:14, 16-17.)

By this friendly and compelling demonstration, Jesus assured the people assembled that he was truly their Risen Lord, as several of their prophets had foretold.

All these evidences and testimonies of witnesses are persuasive and convincing to the seeker for truth, light, and knowledge concerning God and his beloved Son, whom to know is life eternal. Mankind need not struggle in the dark to gain faith in the only true God and Jesus Christ whom he has sent nor in the gospel plan of life and salvation. The Comforter, or the Holy Ghost, which Christ promised to send is the Spirit of Truth and is to guide the followers of Christ into all truth. The Holy Ghost is to testify of the Father and the Son and is a teacher and a revelator. Witness Peter's statement that,

". . . holy men of God spake as they were moved upon by the Holy Ghost." (II Peter 1:21.)

And Paul's declaration,

". . . no man can say that Jesus is the Lord, but by the Holy Ghost." (I Cor. 12:3.)

John, the beloved Apostle, taught,

". . . it is the Spirit that beareth witness, because the Spirit is truth." (I John 5:6.)

According to these statements of scripture, the witness of the Holy Ghost which all can enjoy has the power to bestow knowledge, understanding, faith, and the testimony of truth to those who prayerfully seek it. A prophet writer of Book of Mormon history and doctrine gave this wise and understanding counsel and admonition:

". . . I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

Every individual can realize this promise if he is willing to humble himself and seek the light, knowledge, and intelligence that flows from God through the Holy Ghost. By that power I testify to you that it is life eternal to know the only true God and Jesus Christ whom he has sent and who in very deed is our Lord, Redeemer, and Savior.

In closing, I join with the Prophet of this latter-day Church in declaring,

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" (D & C 76:22.)

I present to you these evidences humbly and in the name of Jesus Christ. Amen.

Melchizedek Priesthood

(*Continued*) meetings. Can some socials pull us all together?

JACK: I'll have a meeting of the Church Service Committee and see what we can do. I'll be ready to report a week from Wednesday.

PRESIDENT: John, in about thirty days will you check with the bishop on those eight he accepted and bring up their white cards at that time?

JOHN: I surely will.

PRESIDENT: Well, here I am home. (Car stops and he gets out.) Good night and thanks for your loyal support. I don't know what I'd do without you.

CURTAIN

ACT II

TIME: 7:30 on Wednesday evening a week later.

SCENE: The dining room of counselor Jack Harvey, in charge of Church Service Committee.

AT CURTAIN RISE, the committee is sitting around the table in the dining room. There should be about eight men.

CHAIRMAN: Brethren, we want to build fraternity in the quorum.

There are twelve brethren who have no work in the Church to make them feel as if they belong; our job is to remedy that situation. On this sheet (hands around sheet) is the objective of the committee, and the three fields of action, also the names of the twelve men we want to reach. Peter, will you read the objective?

PETER: (Reads) "Immediate Objectives: To convert every quorum or unit member to the gospel; to enlist him in some Church service; and to induce him to fraternize with his brethren of the quorum or unit."

CHAIRMAN: Now, John, read the fields of action.

JOHN: (Reads) "Fields of Action: (1) Missionary work among quorum or unit members and their families for the purpose of converting them to the gospel and inducing them to accept Church standards. (2) Secure for every quorum or unit member a Church assignment. (3) Promote social and athletic activities."

CHAIRMAN: Now look at the twelve names. We want to reach them. Which of the fields of action will touch any of them? Jack, you act as secretary. Here is a work sheet to guide us. You fill it out as we go.

HENRY: I believe that Jack Andrews and Bill Jones will let us hold cottage meetings with them.

CHAIRMAN: (To secretary) Write the names of Jack and Bill on the work sheet. What is the second statement on this work sheet?

SECRETARY: Write here field of action you intend to use.

CHAIRMAN: That will be Number one. Missionary work. That will need two of you to go to each home and teach the gospel. You'll need to get that missionary lesson book and teach them as though they were nonmembers. Will you volunteer or shall I appoint?

VAUGHN: I know Jack Andrews—I'll go as one.

CHAIRMAN: Why don't you take Henry Nelson with you?

HENRY: Sure—I'll go. I need the information worse than Jack Andrews.

CHAIRMAN: (To secretary) These two will be a task committee to do the job. (To Vaughn) When will you start?

VAUGHN: We'll pass by on our way home tonight and arrange to start next week.

CHAIRMAN: Phone me of your success after. I'll be up—I go to bed late. (Addressing others) Now who will take Bill Jones? George, can you and Ed try him? (They nod.) Can you arrange to start before Sunday? (Again they nod.) Thanks. Now about William Holt.

KIRT: He's hard to get. He doesn't want much to do with us.

CHAIRMAN: I wonder—do you know him well?

KIRT: Yes.

CHAIRMAN: Could you invite him and his family to dinner and sometime during the evening steer the conversation to the quorum and find out how he *really* feels.

KIRT: I'll do it.

CHAIRMAN: Want any help? We can send over a cake or a chicken.

KIRT: No, I'll do this one.

CHAIRMAN: (To secretary) Make Kirt a task committee of one on that check sheet. When can you do it, Kirt?

KIRT: I'll talk to Helen tonight, and we'll fix a date soon.

CHAIRMAN: I think we could have a quorum square dance which would help these twelve to start and would warm up the whole quorum. I think we can get Joe Bush and Henry Fountain to play for it. They are inactive, but they play their music for others. How do you feel about that, brethren?

A MEMBER: It is a lot of work.

ANOTHER: The last one we had was a flop.

CHAIRMAN: We didn't organize the last one; the presidency did all the work. Now I think like Bob, if we get a lot of task committees and mix up workers and half-willing workers and be enthusiastic, we should be able to bring in twelve men. I like that. Any more questions?

MEMBER: I move it.

ANOTHER: Second.

CHAIRMAN: All in favor? (It's unanimous.) (To secretary)—take down the task committees on the work sheet. On hall: Charles Anderson, Irwin Bird; on orchestra: Bob Hunter, Henry Fountain—Bob, you chairman that one and get Henry to act with you; on refreshments: Don Pixton, Gordon Edwards; on program: Boyd Salmon, Joseph Selfridge; on invitations: Dean Carlson, Ardean

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(CURTAIN falls as committees are appointed)

ACT III

TIME: 7:30 the following Wednesday evening.

SCENE: Same as ACT I, SCENE I.

AT CURTAIN RISE, quorum president; his two counselors, John and Jack; and the secretary, Henry, are seated around the dining table.

PRESIDENT: (To Jack) What is the committee on Church service doing?

JACK: (Reads from work sheet) We met last Wednesday night. We have two cottage meetings appointed for Thursday with Jack Andrews and Bill Jones. Vaughn and Henry will handle Jack, and George and Ed will handle Bill Jones. For William Holt—Kirt will invite him and his family to dinner a week from Tuesday as a starter. They'll feel him out. Then for them and the other eight and the whole quorum we want to pull a square dance next month on the twentieth. We are all ready to shoot—seven subcommittees appointed, four of them have men we wish to reach. This is my report.

PRESIDENT: What do you say? Shall we approve this start? (He and the other counselor raise hands) Now that's fine. (He turns to first counselor) Isn't it time to check with the bishop on the eight?

JOHN: I meet him next Wednesday.

PRESIDENT: Good. Now I want to report the Personal Service Committee. There's Hart Summers—he has lost his job; we need to watch for a new one for him. Will you alert your men on the committees and let's get the quorum on the job? I'll see the bishop for some temporary help from the welfare store. What can Church service do? and fact finding?

(CURTAIN falls as they talk on about Hart Summers—)

The "go-somewhere-else" attitude

Richard L. Evans



For some purposes, all the people in the world could be put into two categories: those we know and those we don't know. But regardless of whom we know or whom we don't know, there is this thought soberly to consider, and it pertains to every person whether we know him or not: Whoever he is, wherever he is, whatever he is, he is just as important to him as we are to us. If he is lonely, his loneliness is not necessarily different to him from what ours is to us. If he is ill, his illness is not necessarily different to him from what ours is to us. If he is hungry, his hunger is not necessarily different to him from what ours is to us. If he needs help, it is as important to him to have help as it would be to us under the same or similar circumstances. But in the somewhat impersonal way in which we live our lives, we may sometimes isolate ourselves from the feeling that others have some claim upon us, and in our various occupations and professions and pursuits, we could find ourselves too easily sending them to the next counter or the next window, or sending them to someone else, or telling them to come back tomorrow, or next week, or turning them down on technicalities. Our Savior said some sobering words that could be applied to this subject: "Or what man is there of you whom if his son ask bread, will he give him a stone?"[1] Indeed, who of us, when others really need us, would be justified in complacently assuming a "next-window" or an "after-hours" attitude. As to the youth who needs guiding, the child who needs finding, the distressed who need assuring, the sorrowing who need comforting, the sick who need saving, the traveler, the next-door neighbor, or just plain everyday poeple who present themselves for direction, for service, for assistance—we all need such consideration sometime, and we all appreciate the personal touch, the human touch, the kindliness and accommodation, the putting out for others. This sentence is accredited to Albert Schweitzer: "I don't know what your destiny will be," he said, "but one thing I know: the only ones among you who will be really happy are those who have sought and found how to serve."[2] And when next we feel coming upon us that "go-somewhere-else" attitude, we well would remember that everyone—every person—is as important to him as I am to me.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, November 17, 1957, Copyright 1957.

See page 63 for footnotes.

SNOW SLACK

by Lucile Coleman

The snow gives depth to frame the zero air
While memory greens all branches flaunting bare;
And hope lends tightropes for the heart which fears
Quick resignation. From its sudden tears
Now momentarily the breath of winter is frozen,
We pause to ponder on some path we've chosen,
And in each silent quandary of despair
Some unexpected answer greets our prayer.

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H. Armstrong Roberts 59
Lorin Wiggins 34

FOOTNOTES AND REFERENCES FOR ARTICLES:

Your Question

[1]Gen. 2:1, 4-5.

[2]Moses 3:4-6.

[3]D & C 29:22-25.

[4]*Ibid.*, 77:2.

[5]*Teachings of the Prophet Joseph Smith*, pp. 291-292.

The Spoken Word

What would have happened—if . . . ?

[6]Revised.

Assurance in uncertainty

[1]Thomas Carlyle, Letter, 1831.

[2]Ralph Waldo Emerson.

"Be not long away from home"

[1]Homer: *Odyssey*, III, c. 800 B. C.

[2]Thomas Jefferson: Letter to Lieut. de Unger, 1780.

[3]Hannah More: Sensibility, c. 1800.

The Price of Learning

[1]R. W. Emerson, *Compensation.*

The "go-somewhere-else" attitude

[1]Matt. 7:9.

[2]Accredited to Dr. Albert Schweitzer. Original source unknown.

Dead Sea Scrolls

[5]Dr. Eric Werner, professor of sacred music at Hebrew Union College, says he has found marks on the Isaiah scroll which suggest early Christian musical notations. See *American Review of Eastern Orthodoxy*, Vol. II, No. X, p. 1.

[6]See J. van der Ploeg, "The Meals of the Essenes," in the *Journal of Semitic Studies*, Vol. II, No. 2, p. 163, where he makes an allusion to Bousset-Cressmann, *Die Religion des Judentums* (1926), p. 461. Van der Ploeg indicates in the same article that "there is not much evidence for the existence of sacred meals amongst the Essenes." (P. 175)

These Times

[1]American Association of Collegiate Registrars, *The Impending Tidal Wave of Students* (1954), p. 30.

Search the Scriptures

[1]James E. Talmage, *Jesus the Christ*, p. 211.

Jesus Teaches in the Temple

Scriptural references for "Jesus Teaches in the Temple," p. 38, appear in Matt. 21-26, Mark 12, Luke 20, and John 12.

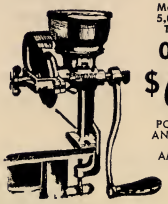
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The Last Word

If the arrangement of society is bad and a small number of people have power over the majority and oppress it, every victory of nature will inevitably serve only to increase that power and that oppression.

—Leo Tolstoy in 1896

"I wouldn't worry too much if your son makes mud pies," said the psychiatrist, "nor even if he tries to eat them. That's quite normal."

"Well, I don't think it is," replied the woman, "and neither does his wife."



A sign on the outskirts of a small town reads:

"Our speed limit is 25 miles an hour, with a fine of $3 a mile for faster driving. Pick out a speed you can afford."

Woman: Why was woman made from the rib of a man, in preference to any other bone? She was not taken from the head, lest she should rule over him; nor from his feet, lest he should trample on her; but she was taken from his side, that she might be his equal; from under his arm, that he might protect her; and from near his heart, that he might cherish and love her.

—From *Life Illustrated*

It is well for a man to respect his own vocation, whatever it is, and to think himself bound to uphold it, and to claim for it the respect it deserves.

—Charles Dickens

"Your son tips me more generously than you do, sir," said the taxi driver.

"That's quite possible. He has a wealthy father. I haven't."

The handkerchief has been replaced
By one fine tissue or another,
Except for making mice or dolls
Contrived for tots in church by Mother.

—Iris W. Schow

Mountain climbers rope themselves together because there's safety in numbers—also, it keeps the sane ones from going home.

War begins first in the human soul. When a man has learned how to wrest honor from humiliation, his mastery of his own soul has begun, and by just that much he has brought the war against war nearer to victory.

—Vera Brittain



Genius may have its limitations, but stupidity is not thus handicapped.

—Elbert Hubbard

The brain is a wonderful organ: It starts working the moment you get up in the morning and does not stop until you get to the office.

—Robert Frost

Diplomacy: lying in state.

—Oliver Herford

I have discovered the art of fooling diplomats: I speak the truth, and they never believe me.

—Benso di Cavour

I've read some of your modern free verse and wonder who set it free.

—John Barrymore

A noble heart, like the sun, showeth its greatest countenance in its lowest estate.

—Sidney

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